

History of  
Centre Presbyterian Church  
New Park, Pa.

1780-1903

BY  
CLARK

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History of Centre  
Presbyterian Church, New













Sincerely yours,  
R. S. Clarke



HISTORY OF  
CENTRE PRESBYTERIAN CHURCH

NEW PARK, PA.

1780-1903

COMPILED BY  
REV. R. <sup>Robert</sup> LORENZO CLARK  
SOMETIME PASTOR

LANCASTER, PA.  
1903

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*Publication Committee.*

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## PREFACE.

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The preparation of this history has been a labor of love. If the author had not had a love for the kind of work therein involved it is not likely it would have been written.

By reason of the fact that Centre Church at one time and another of its existence has been connected with the Presbyteries of New Castle, Baltimore, Carlisle, Donegal and Westminster the collection of materials was no easy matter. Journeys to Elkton, Md., Baltimore, Md., Harrisburg and Philadelphia, Pa., were necessary, and many tedious hours were spent poring over musty Presbyterial and Synodical Records. Much correspondence with descendants of former pastors, officials in colleges, and those who had known Centre in early days was had.

For much valuable information in the publication of this history the writer is indebted to Henry Marsteller, Duncan Brown, Miss Jemina Bosley, Mrs. Mary Frances Strawbridge and Mrs. Mary Slade of Centre congregation, and Rev. John Pym Carter and Rev. Andrew B. Cross of Baltimore, all of whom have been called to their reward. Some of the data was not to be had from any one living but was obtained from the cold marble that marks the resting place of the dead.

The manuscript was originally prepared in the year 1890 and the history so far as then written was read to the Centre congregation on the sixth and thirteenth of June of that year, the former date being the eleventh anniversary of the acceptance of the call by the then pastor.

If this history shall serve to put in permanent form the record of that which should not be forgotten, and if its perusal by the congregation of my first love, and others interested, shall be a pleasure I shall feel amply repaid.

LANCASTER, PA., September 15, 1903.



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## HISTORY OF CENTRE PRESBYTERIAN CHURCH.

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**H**ISTORY is the record of the unfolding of God's plan as to man. Church History is the record of the unfolding of His plan with reference to His church.

God's plan involves the end to be accomplished, the means to be used and the application of these means in all ages. The past lived for the present. The present lives because of the past, and the record of what God has done and what He will do, with His own, is the history of the church.

From Jerusalem, where the gospel work began, its progress has ever been westward. As the persecutions of the early church spread the gospel abroad so persecution because of devotion to civil and religious liberty drove many of our ancestors to these western shores and they brought with them the gospel whose blessings we enjoy to-day. It was a sturdy manhood that led them to resist the oppressor in their native land. Presbyterians from France, Holland, Germany, Scotland and the north of Ireland came to the new world seeking a place where they could worship God according to the dictates of their own consciences.

From England came the Quakers. From Germany came the Lutherans and the German Reformed. From Scotland, through the north of Ireland, came, in the main, the Scotch-Irish Presbyterians with a religion as sturdy as their manhood and a Calvinistic faith that everywhere and always opposes oppression.

In the eighteenth century settlements were made by them in Pennsylvania, Maryland, Virginia, North and South Carolina. As early as 1719 or 1720 settlements were made

west of the Susquehanna without warrant. In 1722 the first survey was made in York County. Lancaster County was erected out of Chester County in 1729. In the spring of this year John and James Hendricks made, under the authority of the government, the first authorized settlements on the west side of the Susquehanna River in what is now York County. They were soon followed by other families. This part of York County was settled by the Scotch and the Scotch-Irish 1731-1735 and by "the better order of peasantry." They were mainly protestants and largely Presbyterian.

York County was not bought from the Indians until 1736 and at this time there was a large influx from Ireland, as many as one thousand families sailing from Belfast. Dr. Blakie says that under Charles II and James II it is reckoned that in twenty-eight years eighteen thousand persons were either banished or put to death. They were driven from Scotland through the north of Ireland and thence to this continent.

York County remained a part of Lancaster County until August 19, 1749, when that portion of Lancaster lying west of the Susquehanna was erected into a separate county and called York. This particular part of the county, embracing Chanceford, Lower Chanceford, Fawn, Hopewell and the lower part of Windsor, including about 130,000 acres, is known as the "Barrens." This name was not applied because of an inferior quality of soil but because previous to 1731 the Indians burned it over in the fall of the year so as to improve it as a "Great Park" and thus it became barren of vegetables and trees.

Fawn was one of the original townships when the county was erected. In 1840 there were raised in it 3,529 bushels of wheat, 12,840 of oats, 1,709 of rye, 826 of buckwheat, 8,180 of corn, 12,840 of potatoes and 795 tons of hay.



Truly our ancestors did not come here to fertile fields and lives of ease, but to battle against obstacles. In church and state it is true, "Others have labored, and ye are entered into their labor."

Wherever the Scotch-Irish went they established the church and the school. They brought with them university-trained men to be the pastors of their churches and instructors in their schools, but they could not always depend upon this source of supply. Churches multiplied rapidly. Schools were in demand as the cost of an education, over the sea or even in New England, was very great. Accordingly William Tennent, a native of Ireland, a profound scholar and a noted linguist, the pastor at "Neshaminy Creek," opened in 1726 a school for the education of young men in the classical languages and divinity.

A small beginning was this, but what mighty results. Rev. Samuel Blair, educated in Tennent's school, was called to the church at "Fagg's Manor," Chester County, Pa., in 1740. He in turn established a school similar in character to that of Tennent at Neshaminy. From his school went out many who were prominent in church and state. One of these, the Rev. John McMillan, D.D., was the pioneer missionary to western Pennsylvania, and following the lead of his preceptor he established his school, which afterward grew into Jefferson College.

Another of Tennent's pupils, the Rev. Robert Smith, was called to the church of "Pequea," Lancaster County, Pa., in 1750, where he founded a classical and theological school. From this school went forth men who became college presidents, missionaries on the frontier, and leaders in all branches of business and professional life. One of these men was the Rev. George Luckey, a pioneer missionary to northern Maryland and southern Pennsylvania and the first pastor of this church. The Rev. Robert Smith was his pre-

ceptor and when he came to the farm near Black Horse, Md., where until recently resided his grandson, Joshua G. Luckey, Esq., he planted his classical school. From this school went forth such men as Dr. Ephraim Bell, of New Market, Dr. James Montgomery of Baltimore and Drs. Abram and St. Clair Street of Deer Creek, Md. Also Dr. William N. Luckey of Circlesville and Dr. Josiah Luckey of Elmore, Ohio. Thus wherever the Scotch-Irish Presbyterian went the church and the school were hand in hand.

What a history our church has? One cannot approach the work of compiling it without a feeling akin to awe. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Uncover thy head and be thou reverent while thou walkest with the shades of these holy men.

The date of the organization of Centre Church cannot be definitely determined. The congregation may have been in existence before the Revolutionary War. Alexander's "Princeton College in the eighteenth century" says of the Rev. John Clark that he "received his license from the Presbytery of New Brunswick, May 9, 1760, and was ordained and settled at the Forks of the Delaware, October 13, 1762. In 1767, on account of bodily infirmity, he resigned his charge and removed to Maryland, where he became the pastor of two churches in Baltimore County." (Baltimore County then included Harford County.) One of these churches we know was "Bethel." Was the other "Centre"? It may have been. It is not in Maryland but very close to the line. It seems as though it must have been Centre, as there was no other Presbyterian church near enough to have been associated with Bethel, excepting the Slate Ridge, and it was never without a pastor during Mr. Clark's ministry. "Princeton College in the Eighteenth Century" also says of the Rev. George Luckey that he was the pastor

of Bethel and Centre Churches, Harford County, Maryland. Here both churches are spoken of as though they were in Maryland.

In 1764-1767 Charles Mason and Jeremiah Dixon, two English astronomers, surveyed "Mason's and Dixon's" line for 244 miles west from the Delaware to a warpath on the borders of Dunkard Creek, where they were stopped, by an order of the "Six Nations," when within six miles of the Pennsylvania boundary. They passed by this point in 1765. The running of this line was to settle a dispute between Lord Baltimore and William Penn as to their respective claims. The wave of excitement ran high. The running of this line located many of the members of Bethel Church outside the territory in which the church lay and the tendency would be to determine another place of worship. The fact that the first pastor of Centre was also the pastor of Bethel gives color to the opinion that it had been previously associated with Bethel.

The increase of population, the distance to other churches and possibly the running of Mason's and Dixon's line, which settled the dispute between the Penns and the Baltimores and concerning which feeling ran high among the people, led to the organization of this new church.

A question here arises as to the origin of the name "Centre" as applied to this congregation. The people who gave it this name did not come from an *old* "Centre" and so the name could not have originated in that way. The original settlers were from about Newark and New Castle, Delaware. Some came from the head of Christiana and others from White Clay Creek.

Whether or not the running of Mason's and Dixon's line had any influence in forming a new congregation of Presbyterians it is certain that the congregation must have been formed from the membership of Bethel and Round Hill very

largely and they located their church in the center of the distance separating the two, nine miles from either, and it may be this is whence it derives its name.

In 1781 Centre applied to the Presbytery of Donegal for supplies and the Rev. Colin MacFarquhar was appointed. In 1782 Rev. John Slemons was directed to preach at Centre and Hopewell. In the autumn of the same year he was appointed to supply the same churches. This is the first record we find of "Centre" as a church on the minutes of any Presbytery and it is likely we are now in the period of its actual organization, although it had probably been a preaching point for some years.

In Rupp's "History of York County" we learn that in the "Barrens" four churches were erected previous to 1774. Slate Ridge was the first. Chanceford was the second. It is likely Round Hill (Hopewell) was the third and possibly Centre was the fourth. The same authority says that in 1760 Rev. John Strain was installed pastor of several congregations. In his time the fourth church was erected. Mr. Strain died in 1774.

The deed of the original Centre Church property is as follows:

This indenture made the 15th day of December in the year of our Lord 1782 between William Gray of Fawn Township, York Co., in Pennsylvania, of the one part, Yeoman, and Alexander Ramsay, David Wiley, James Denny, Joseph Wiley, and Joseph Kincart, in trust for a Presbyterian Congregation called "Centre Congregation," in York County aforesaid, witnesseth, that the said William Gray for and in consideration of the sum of three pounds lawful money of Pennsylvania, to him the said William Gray well and truly in hand paid by the said Alexander Ramsay, David Wiley, James Denny, Joseph Wiley, and Joseph Kincart, at or before the ensembling and delivery of these presents, the receipt whereof the said William Gray doth hereby

acknowledge, and thereof and of every part and parcel thereof doth acquit and exonerate and discharge forever the said Alexander Ramsay, David Wiley, James Denny, Joseph Wiley and Joseph Kincart and their heirs and assigns by these presents, has granted, bargained, aliened, released, enfeoffed and confirmed, and by these presents do grant, bargain, sell, aliene, release, enfeoff, and confirm to Alexander Ramsay, David Wiley, Joseph Denny, Joseph Wiley and Joseph Kincart, (In trust for Centre Congregation aforesaid), their heirs and assigns forever, [Property described], containing three acres. It being a part of the tract of land which was surveyed and laid out in pursuance and by virtue of a warrant from the Honorable, the Proprietor's Land Office, granted to William Bennet and Alexander Hill for two hundred acres bearing date the 14th day of March, 1755. Alexander Hill died and willed one fourth of the land to Ralph Dorbin, who deeded this one fourth, June 10th, 1765, to Robert Stevenson, who deeded it May 2nd, 1772, to William Gray.

WILLIAM GRAY. [SEAL.]

Sealed and delivered in presence of { George Luckey.  
Robert Miller.  
Henry Long.

Received this day of — Dec. 1782 of Alexander Ramsay, David Wiley, James Denny, Joseph Wiley and Joseph Kincart, three pounds in full of the consideration money above mentioned.

Acknowledged before,

WILLIAM SMITH,

*Justice of the Peace.*

A true copy taken from and compared with the original at York the 11th day of March, A. D. 1790.

Alexander Ramsay and his associates are mentioned as Trustees of Centre Presbyterian Congregation in the west-part of Fawn Township, and a clause of the record is as

follows: "For the land three pounds were paid, on which is to be erected a meeting house by a congregation called Centre."

This much is evident. In 1781 there was an organized congregation and it was called "Centre." In 1782 it purchased land and prepared to build. Just when Centre had its genesis we may not say, possibly as early as 1767. It is probable it was organized about 1780, during the war of the Revolution. We are reminded by this of the fact that Presbyterians were revolutionists. The first pamphlet against the British controlling or taxing the colonies was written by the Rev. Alexander Craighead, a Presbyterian minister. The Rev. Hezekiah James Balch was the chairman of the committee which drew up the famous "Mecklenburg Resolutions," the first Declaration of Independence, adopted in Charlotte, May 20, 1775, more than a year before the assembling of the convention in Philadelphia. He was a Presbyterian minister. Rev. John Witherspoon, D.D., President of Princeton College, was a member of the convention in Philadelphia and one of the signers of the Declaration of Independence. He was a Presbyterian minister.

#### THE FIRST BUILDING.

Where the Centre congregation first worshipped we may not say, but there must have been some kind of a church home in 1784, as the congregation, in that year, asked Presbytery to install a pastor over it. The first building of which we have any record was erected in 1789 as is indicated by the following:

We the under subscribers do promise to pay or cause to be paid to the trustees of the Centre congregation for to assist in building a meeting house there as witness our hands this 6 day of march 1789.



Robert Anderson	o. 10. o.	paid o. 7. 6.	paid John mont- gomery for haling o. 10. o.
John montgomery	o. 10. o.	paid in halin shingels.	
William faris	o. 7. 6.	X	
John Smith	o. 3. 9.	Paid.	
Michel Morison	o. 10. 6.	X	
David griffith	o. 7. 6.		
Andrew Warick	o. 3. 9.	X	
James Criswell	o. 3. 9.	Paid	
Robert Criswell	o. 3. 9.	Paid	
John Brown	o. 7. 6.	paid to W. E.	
George Mekan	o. 7. 6.	X	
Thomas Smith	o. 5. o.		
Samuel Brooks	o. 7. 6.		

This subscription amounted all told to four pounds and eight shillings. There may have been other papers or this may be a leaf out of a subscription book. The indications are that it is the latter. (The original is now in the possession of the Session.)

The first building stood on the face of the hill near the spring and the remains of the foundation could yet be seen when the writer came among you. Like the meeting houses of that day it was a small log building with few windows and no seats except such as the members provided, no floor and no stove. There may have been a temporary structure before this building was erected and there probably was, as for a long time this church was known as "the tent." Rev. Andrew B. Cross said that as late as 1837 he had heard old people so speak of it.

It is interesting to note that the year in which this building was erected was that in which our General Assembly met for the first time; in which the first Congress of the United States assembled; in which the first President of the United States was inaugurated and the first of our National Constitution.

The following receipts are of interest as showing how pastors received their salary and how church business was transacted in the early days.

Jan 17, 1781 Received of Robert Nelson three bushel and one third bushel of wheat for year 1780.

JOHN CLARK *Pastor Bethel Church.*

Feb. 4, 1789 Received of Robert Nelson one pound ten shillings for the Revd George Luckey Stephens for the year 1888 and ten shillings for covering the meeting house by me.

his  
JOHN X GIVEN  
mark.

#### THE FIRST PASTOR.

At White Clay Creek, Del., April 27, 1784, "A petition from the congregations of Bethel and Centre requesting the ordination of Mr. Luckey was brought in by Mr. James Latta and read. As neither Mr. Luckey nor any commissioners from said congregations appeared the consideration of it was deferred till our next meeting." At a meeting of Presbytery at Upper Octoraro, October 11, 1784, it was agreed not to ordain Mr. Luckey until a call be prepared. At East Nottingham, Md., October 26, 1784, Messrs. Robert Kirkwood and Robert Anderson, commissioners respectively from the congregations of Bethel and Centre, brought into Presbytery a call for Mr. Luckey which was presented to and accepted by him. The commissioners requested that Presbytery would ordain and install him as soon as convenient.

On the opening leaf of the book in which these records appear the clerk has written of how "the troublesome times, War and Distress, etc., etc., and the Enemy's marching through the Presbytery's bounds occasioned the loss of their old Records: and many of their Running Minutes of that



Distressing day are dropped aside or turned fugitive with the enemy and disaffected, so that it is doubtful whether any of them that are lost or fled will ever be recovered or found." Possibly in this we have the reason for there being no Presbyterian record of the organization of this church.

At the above mentioned meeting of Presbytery, on the twenty-seventh of October, 1784, Mr. Luckey was ordered to prepare a sermon on Romans 5: 1, and an English dissertation, "Is a Sinner's Regeneration in His Own Power?" to be delivered at the next meeting as parts of trial preparatory to ordination. At an adjourned meeting of Presbytery held at West Nottingham, Pa., December 14, 1784, these parts of trial were delivered and accepted. At this meeting Mr. Luckey was ordered to prepare a lecture on the twenty-third Psalm for the next meeting when Presbytery agreed to ordain him if the way be clear. Rev. Robert Smith was directed to preside at the Ordination and Rev. James Latta to give the charge.

The meeting of Presbytery when Mr. Luckey was ordained was held in the Chestnut Level Church. It convened April 26, 1785, and was opened by Mr. Luckey as appointed at the last meeting. "On the next day, April 27, 1785, Mr. George Luckey having passed the usual trials for ordination, and accepted and adopted the Westminster Confession of Faith, and the form of Worship and Discipline and Government as the same are received in the church, and promised subjection to his brethren in the Lord, after a sermon by Rev. Robert Smith from 1st Timothy 4: 16 was solemnly set apart to the work of the gospel ministry by fasting, prayer, and imposition of the hands of the Presbytery, and is now become a member of this Presbytery."

At a meeting of Presbytery held at Head of Christiana, August 30, 1785, Rev. Robert Smith reported that he had installed Rev. George Luckey in the congregations of Bethel

and Centre agreeably to their request. The Presbytery approved this action although it was taken by Mr. Smith without the formality of an order which he supposed had been given and entered on the minutes. Just when this installation took place will never be known, but it was between April 27 and August 30, 1785.

A meeting of the Presbytery of New Castle, held in East Nottingham, October 28, 1785, was opened with a sermon by Rev. Geo. Luckey from Jer. 51: 5, and of this meeting he was clerk *pro-tem*.

In 1732 the Synod of Philadelphia erected a new Presbytery, out of the Presbytery of New Castle, in Lancaster County, Pa., and called it Donegal. During the "Old and New Light" controversy New Castle was in sympathy with the New Lights and was attached to the Synod of New York. Donegal was in sympathy with the Old Lights and was attached to the Synod of Philadelphia. During this controversy Presbyterial lines were not definitely marked and persons in sympathy with and belonging to each of these Presbyteries were living within the bounds of the other. When the Synods of New York and Philadelphia were united it was agreed to dissolve the Presbytery of Donegal. Accordingly in 1786 Donegal was divided between the Presbyteries of Baltimore and Carlisle. The Presbytery of Baltimore consisted of Revs. John Slemons, James Hunt, Stephen Balch and Isaak Keith of the dissolved Presbytery of Donegal together with Patrick Alison of the late Second Presbytery of Philadelphia, and Rev. George Luckey from the Presbytery of New Castle. (Rev. George Luckey was evidently a "New Light.")

The Presbytery of Baltimore met for the first time in Baltimore Town, November, 1786. From this meeting Mr. Luckey was absent on account of bad weather.

In the record of the meeting held April 18, 1787, Mr.

Luckey is noted as the pastor of Bethel and Centre and the youngest pastor of the six charges having regular pastors in the Presbytery. In Georgetown, April 20, 1791, Mr. Luckey was chosen Clerk of the Presbytery, which office he held for two years.

At a meeting of Presbytery, held in Baltimore, April 17, 1792, Mr. Luckey reported that after a great many appeals he had collected from his churches 1. 11. 6. which he was ordered to forward to the Treasurer of the General Assembly.

The Presbytery of Baltimore met in Baltimore, September 30, 1794, when because of a contagious fever then raging there was no sermon, no minutes read and little done. Mr. Luckey was the Clerk at this meeting.

At a meeting of the Presbytery held at Deer Creek, October 5, 1796, Mr. Luckey was Moderator, and at a meeting in Baltimore, April 19, 1797, he reported the contribution of Centre and Bethel to the Fund of the General Assembly as 1. 10. 8.

The following paper was adopted by the Presbytery in Baltimore, April 16, 1799: "On considering the distance at which some of our members reside from each other being nearly one hundred miles, the peculiar difficulty to many to attend the sessions of Presbytery where they ought to be sometimes held, and the different changes that have taken place among us, a new arrangement appears highly necessary to remedy the inconvenience thence arising, and render an attendance on Judicatories more practical and useful. Our Commissioners to the General Assembly were accordingly instructed to propose that Rev. John Slemons, Rev. Geo. Luckey, Rev. Samuel Martin and Rev. Caleb Johnson be joined to the Presbytery of New Castle, and that the churches of those among this number who have pastoral charges, together with the vacancies Deer Creek and Chance-

ford be also placed under the care of the same Presbytery."

This request the General Assembly granted Saturday, May 18, 1799, and its action was reported to the Presbytery of Baltimore, September 24, 1799.

The Presbytery of New Castle met at Upper Octoraro, August 20, 1799, and agreed to receive these brethren when they present proper testimonials. At Faggs Manor, April 7, 1801, Rev. Geo. Luckey presented his testimonials and took his seat. Mr. Luckey was moderator of meetings of Presbytery held in Chestnut Level, August 14, 1804, and at Faggs Manor, September 25, 1804.

On the tenth of August, 1814, Rev. George Luckey presided at the ordination of Rev. Samuel Parke at Slate Ridge.

At a meeting of Presbytery held in Chestnut Level, September 30, 1818, Rev. George Luckey asked leave to resign his pastoral charge at Bethel and Centre because of "existing grievances." It was resolved that the congregations be cited to appear at the next meeting to show cause, if any, why this should not be done. A committee was at the same time appointed to visit *Bethel* and see if the grievances could not be allayed. If not the commissioners were to appear. This would indicate that there was no trouble between Centre and Mr. Luckey.

The above committee reported at Wilmington, April 6, 1819, that it could not reconcile the difficulties and the pastoral relation was dissolved, a commission from the churches concurring in Mr. Luckey's request, and they were declared vacant.

It is not meet that we should close this epoch of Centre's history without a more extended notice of this grand man, a pastor here for thirty-four years.

Rev. George Luckey was the son of Hugh Luckey and Jane Findlay, and was born at Faggs Manor, Chester County, Pa., in June, 1751. He had three brothers and one

sister. The latter married Rev. James Dunlap, D.D., President of Cannonsburg College.

Rev. George Luckey grew up under the ministry of Rev. John Blair and Rev. Robert Smith. He probably attended school under both of these and also under Ross, the author of a Latin grammar. He taught school in Virginia, boarding with James Madison's father. A tradition states that James Madison, afterward President of the United States, was prepared for college by George Luckey. They were in college together, Madison graduating in 1771 and Luckey in 1772. George Luckey was a classmate of Rev. John McMillan, D.D., the father of Presbyterianism in western Pennsylvania and the founder of Jefferson College. He was also a classmate of Aaron Burr, afterward Vice-President of the United States.

"In 1771 the merchants of New York sent a letter to merchants in Philadelphia asking their concurrence in the re-breaking of a resolution not to import. Their letter was burned by the students of this place in the college yard, all of them appearing in black gowns and the bell tolling. There are about one hundred and fifteen in the college and in the Grammar School all of them in American cloth." This is a quotation from a letter written by James Madison to Thomas Martin on the opinion in the college as to the oppression of the Colonies by Great Britain. George Luckey was in Princeton College at this time and doubtless was one of the party who thus manifested its dislike for the course pursued by the Mother Country.

George Luckey was licensed by the Presbytery of New Castle in 1776 and ordained by the same Presbytery in 1785. He married Elizabeth Buchanan of Chestnut Level, Pa., who was born and brought up on a farm afterward owned by Mr. Thomas N. McSparran, until late of this congregation. As Mr. Luckey was ordained in the Chestnut Level



Church it may be that he was entertained at the Buchanan homestead, and thus made the acquaintance of her who was to be his help-meet in the Master's work. Four sons blessed this union, William N., M.D., John, James and Josiah, M.D., all removing to Ohio except James, who remained at the old home at Blue Rocks, Md.

Mr. Luckey continued to preach at Bethel, occasionally, until his death, which occurred December 23, 1823. He died at his home, and where his grandson, Joshua G. Luckey, Esq., until his death resided, and was buried in the cemetery at Bethel under the spot where stood the pulpit of the first church building—how appropriate? A marble tomb marks his resting place upon which is the following inscription:

In memory of Revd. George Luckey, late pastor of Bethel and Centre. Born in June 1751. Graduated at Princeton Oct. 1772. Ordained and installed 1784. Departed this life Dec. 6th 1823. This is a standing monument of the respect due by the above churches to their pastor. [The date of ordination and of death are both wrong in this inscription and correct as given in the body of this history.]

"Princeton College in the Eighteenth Century" says: "Mr. Luckey was a fine classical scholar, an intelligent preacher, in his manners plain, in labors unwearied. Very few had an equal acquaintance with the Scriptures."

The writer has in his possession a manuscript sermon by the Rev. George Luckey consisting of thirty-four closely written pages. The text is 1 John 3:9 and the theme "God's People a Sinless People." The MS. is yellow with age, a full century of years, and the outside pages were only deciphered with the aid of a strong magnifying glass. This sermon, a whole body of divinity, was put into type-written form and read to the Centre congregation June 20, 1889. It required about *one hour and a quarter* for delivery.





REV. SAMUEL PARK.



Samuel Martin, D.D., a former pastor of Chanceford, and an intimate friend of Mr. Luckey's, said of him: "He excelled in pastoral labors from house to house and had the talent possessed by few of introducing religious duties when thrown into the society of those who were ignorant of and had an aversion to them, and that he was a decided Calvinist."

When Brown's large Folio Family Bible, with notes, was published, costing in sheets ten dollars a copy, Mr. Luckey subscribed for forty copies, for his people, as is shown by the printed list of subscribers in the back of his own copy now owned by the family of his grandson, J. G. Luckey, Esq.

What a revelation here as to the character of the people to whom he preached and to his character as a pastor. A fine preacher. A faithful Presbyter. A grand, good man.

#### THE SECOND BUILDING.

During the pastorate of Mr. Luckey the second church building was erected. It was like the first, a log structure, and stood about where Mr. J. Scott Kisiner's burial lot is located in the cemetery. It stood with the end toward the road. It had a door in the end next the road and a double door in the side next the spring. The pulpit was in the center of the side next the cemetery. (This information as to this building was furnished by Mrs. Mary Slade, April 21, 1887, when she was nearly ninety years old.) There were no pews in this church. The seats were benches about thirteen feet long, with low narrow backs. One of them is still in existence and can be seen on the porch of the residence of James W. Brown.

#### THE SECOND PASTOR.

After the resignation of Mr. Luckey Centre was vacant for one year. It then extended a call to Rev. Samuel Parke,

pastor of the Slate Ridge Church, for one third of his time. This call was presented to Mr. Parke at Pencader Church, April 4, 1820, and accepted. There were at this time forty seven contributing members and the salary was about one hundred and fifty dollars per annum. On a slip of paper the writer has found the following:

	For Fawn	\$49.00	
Duplicate for 1843,	For Hopewell	32.75	Total \$114.50
	For Maryland	32.75	

Mr. Parke was installed as pastor at Centre on Tuesday, May 2, 1820. Presbytery directed Rev. Samuel Martin or Rev. Robert White to preside, Rev. William Finny or Rev. Robert Graham to preach and Rev. James McGraw or Rev. J. N. C. Grier to deliver the charge. It is likely these services were performed by the principals as they were all located near to Mr. Parke.

The Presbytery of New Castle met in Centre Church, April 7, 1829, and was opened with a sermon by Rev. Ebenezer Dickey, D.D. James Wiley represented this church and the Presbytery was in session during Tuesday and Wednesday. At this meeting a paper with reference to intemperance, Sabbath-breaking and the taking of religious papers was presented and acted upon. It would seem as though Presbytery was in better shape than previously to act on the subject of intemperance as we find the following record in the minutes of the meeting held the year before, April 1, 1828, at the Lower Brandywine Church: "Presbytery entertained without the use of ardent spirits for the first time. Tea substituted." During this meeting at Centre Mr. John F. Corran was licensed to preach the gospel.

We have already stated that Mr. Parke's salary was about one hundred and fifty dollars per annum. His receipts to the Treasurer indicate that he never received that sum and it

is possible so much was not promised. That the congregation was not always prompt in paying what it had promised is evident from the following :

January 9, 1835.

We the undersigned being a committee appointed by the congregation to settle with Mr. Parke and W. Gemmill, Treasurer, met ; when Mr. Parke and the Treasurer in our presents settled all the congregational accounts as far as regards stipend up to January 1, 1834, and there is a balance due Mr. Park of arrearages of fifty-seven dollars.

JAMES DUNCAN.

JOSEPH BOSLEY.

JAMES WILEY, JR.

WILLIAM ANDERSON.

The first record we have of a Sabbath School in connection with Centre Church is in 1840. There were then ninety six scholars in the school, forty seven males and forty nine females. Who were the officers is not known, but some of the teachers were Benjamin Payne, Joseph Anderson, Jemina Bosley and Eleanor Duncan.

In 1842 the Presbytery of New Castle was divided and out of it the Presbytery of Donegal was organized. Centre Church with its pastor was set over to Donegal. This Presbytery met in Columbia in April, 1843, and it appearing that there was an unpleasant state of affairs existing in Centre Church it was ordered that an adjourned meeting of Presbytery be held there June 13 to investigate the matter. Accordingly Presbytery met that day at 11 A. M. and was opened with a sermon by Rev. Mr. Elcock. There were present at this meeting : Ministers, Stephen Boyer, Samuel Parke, Lindly C. Rutter, T. Marshall Boggs and Robert Dunlap ; Elders, S. G. Irwin, Chanceford ; Joseph Bosley, Centre ; John Long, Chestnut Level ; Andrew Anderson, Hopewell ; Edwin M. Donaldson, York ; Hugh Andrews,

Union; and David R. Ebaugh, Mechanicsburg (Stewartstown).

Mr. J. M. Boggs was examined and licensed to preach the gospel. Inquiry with regard to the trouble in the church was made. An individual examination of members and pew holders, occupying several hours, was made in the "Study House," and the difficulty proving of such magnitude as to render an adjustment at this time impossible the whole matter was referred to a committee consisting of Robert Dunlap, T. Marshall Boggs and John McNair, Ministers, and Dr. McCorkle and E. M. Donaldson, Elders. This committee reported to the Presbytery at Chanceford, October 3, 1843, that it had taken the testimony of fifty five members and pew-holders, four fifths of whom desired to retain the services of Mr. Parke. The majority of these were members of the church and heads of families. This committee recommended the adoption of a resolution "earnestly and affectionately advising Rev. Samuel Parke to resign the pastoral charge of Centre Church," this being the best solution of the difficulty. The resolution was lost and Centre was directed to send up its Sessional Records. It was impossible to do this for previous to this time no records had been kept.

A Churchtown, Md., April 16, 1844, papers were presented by Vincent Norris, Robert Gemmill, Joseph Jordan and Henry Hammond with reference to difficulties in Centre Church. These papers were referred to a committee of five consisting of William Finny, Alfred Nevin and John Wallace, Ministers; and Dr. Cochran and John Buchanan, Elders. This committee reported on the seventeenth that there was great difficulty in the church, but as there were one hundred and sixty or seventy persons in favor of Mr. Parke and eleven against him the "relation should by no means be dissolved."

At Bellevue, September 18, 1844, a paper with reference to this trouble was read and ruled out of Presbytery. A committee consisting of John McNair and John Wallace, Ministers, and Elders Whitehill, Robinson and Clark was appointed to meet at Centre, October 29, and look into the difficulty. There is no record of any report from this committee, but at a meeting of Presbytery in Lancaster, September 16, 1845, the whole case was dismissed.

At a meeting of Presbytery held in Waynesburg, October 3, 1848, a communication from thirty one members of Centre Church and another from five of its Session were received praying the Presbytery to examine into the affairs of said church. On the fourth of October a committee consisting of five ministers, William Finny, T. Marshall Boggs, L. C. Rutter, Roger Owen and Solomon McNair and three elders, Mr. Collins, James Penny and James MaHaffy, was appointed to investigate the matter and report at the next meeting. This committee reported at Leacock, April 18, 1849, that three of its number had visited Centre Church on the twenty-first day of November, 1848. They met the Pastor, Session and many of the members, and after a protracted conference recommend that Mr. Parke should resign his pastoral charge at the next meeting of the Presbytery; that the members of Session should cease to exercise their office and that the Session and Mr. Parke, if they think proper, be candidates for reëlection at a time to be agreed upon hereafter. Signed by Samuel Parke, J. Payne, J. Wiley, J. R. Anderson, William Anderson, J. J. Wiley.

Mr. Parke anticipated the presentation of this report by calling a meeting of Presbytery at Columbia, Tuesday, December 12, 1848, for the purpose of dissolving the pastoral relation between himself and Centre Church. Mr. William Amos was the commissioner to represent the church. The resignation was accepted and Mr. Parke was directed to

preach at Centre, Sabbath, December 17, and declare the pulpit vacant.

It is not likely that the members of Session ceased to exercise their office, for in the minutes of a meeting held in the following January all their names reappear. At this point begin the records of the Session of Centre Church.

This was a trying time in the history of Centre. More than a score of members dissatisfied with the course which led to the dissolution of the pastoral relation left the church and in 1852 erected a frame church at the forks of the road where the village of New Park now stands. In this building Mr. Parke for some years held services, but, Presbytery refusing to grant an organization, after his decease it ceased to be used, except very occasionally, for church purposes, and finally was sold at public auction, by the trustees in 1882. It has since been moved across the public highway and converted into a dwelling. It is now owned by Mr. John H. Anderson.

Rev. Samuel Parke was born near Parkesburg, Chester County, Pa., November 25, 1788. He was the son of Joseph Parke and Agnes Maxwell. He was graduated at Dickinson College, September, 1809. In college he was a classmate of James Buchanan, afterward President of the United States. He studied theology under Rev. Nathan Grier, D.D., and while there not only secured instruction in theology, but also his wife, for he afterward married Martha Grier, daughter of his preceptor. He was licensed by the Presbytery of New Castle, April 7, 1813, at St. Georges, Delaware, after submitting the following trial parts: "An Exegesis" at Upper Octoraro, April 3, 1811; "A Homily" on Matt. 1:21, at Slate Ridge, September 26, 1811; "A Public Exercise" at Head of Christiana, April 9, 1812; "A Lecture" on Matt. 13:1-9, in the Second Church of Wilmington, October 1, 1812, and "A Sermon" at St. Georges,







CENTRE PRESBYTERIAN CHURCH, 1822-1887.



Del., April 6, 1813, from John 5:40. He was ordained and installed at Slate Ridge, August 10, 1814. He was installed at Centre, May 2, 1820. He resigned his charge at Centre, December 12, 1848, having been pastor here for twenty eight years and seven months. After his resignation he preached occasionally to his old charge. He died, December 20, 1869, in his eighty second year, and was buried in the Cemetery at Slate Ridge.

Mr. Parke was an earnest Christian, a man of very determined character. No weather hindered him in his ministerial work. There are those yet living who remember his faithfulness to his engagements with Centre congregation, and especially in visiting and comforting the sick. His religious convictions began when a child, on a communion occasion, when his father and mother left him in the pew while they went to the table. He was so affected as to be scarcely able to leave the pew. His last words were, "I have tried to serve God." Robert Parke, Esq., a son, was an elder in the church at Slate Ridge, which his father served for forty three years. Rev. Nathaniel Grier Parke, D.D., for fifty years pastor of the Presbyterian Church, of Pittston, Pa., and recently deceased, was another son.

### THE THIRD BUILDING.

The opening of Mr. Parke's ministry was signalized by the erection of the substantial stone building in which this congregation continued to worship until May, 1887. This building, 42 x 46 feet, and with a 12-foot ceiling, stood a little to the south of the site of the second. It was erected in 1822 and for sixty five years was a monument of the energy of the pastor and of the liberality and progressive spirit of the congregation of that day. What trials and what privations were associated with the erection of this building we shall never know. Squire Vincent Norris was the contractor for the building and he took the contract so

low that he could not complete the building without loss to himself. The congregation paid him an additional sum to compensate him for his loss. During the course of construction a stone fell on one of Mr. Norris' legs and broke it. His initials, V. N., were cut in this stone and it placed in the wall. When the old church was removed in 1887 this stone was carefully preserved and placed in the foundation of the new church building, where it may now be seen in the east angle of the Porte-Cochere vestibule. The ceiling girders of this building were hauled from Wrightsville with eight-horse teams, and they were so long that at angles in the road fences had to be removed in order that the turns could be made. Mr. Henry Marsteller, who died March 1, 1891, was the last of our members who witnessed the erection of this building.

#### THE THIRD PASTOR.

After the resignation of Mr. Parke Centre Church was vacant a year and four months. The representative from the Session to the meeting of Presbytery in the autumn of 1849 was instructed to ask for supplies for one third of the time until the next stated meeting.

At a meeting of Presbytery held in Middle Octoraro, April 17, 1850, a call was presented by Centre Church for the pastoral services of Rev. Samuel Hume Smith for a part of his time, he being already the pastor of Hopewell Church. It was resolved that, inasmuch as the affairs of Centre Church are liable to be brought before the next General Assembly by an appeal from the Synod of Philadelphia, the call of said church now before Presbytery be therefore laid on the table. This appeal came about in this wise. At a meeting of Presbytery held in New Leacock, April, 1849, a communication from certain members of Centre Church was presented, being a complaint against the Session of said



REV. SAMUEL HUME SMITH.



church and Rev. L. C. Rutter, who had moderated a meeting in Centre, January 25, 1849. The Presbytery did not sustain the complaint. This decision of the Presbytery was appealed from to the Synod of Philadelphia by Zenas Hughes and Robert Bartol. Synod sustained the Presbytery and these men appealed to the General Assembly.

Pending the decision of the appeal by the General Assembly Mr. Smith was appointed Stated Supply of Centre for six months. At a meeting of Presbytery held at Bellevue, April 16, 1851, the call was taken from the table and placed in Mr. Smith's hands. At a meeting held in Slateville, May 23, 1851, Mr. Smith accepted the call and his installation was ordered for June 21 at 10 A. M. This service took place as directed and in it Rev. John Farquhar presided and asked the constitutional questions and delivered the charge to the pastor and Rev. Thomas M. Crawford delivered the charge to the people.

Mr. Smith continued the pastor of this church and ministered to it with great acceptance for five years and eight months, or until his death, which occurred February 4, 1857. At a meeting of Presbytery held in Columbia, Pa., April 15, 1857, Revs. T. M. Crawford and J. J. Lane and Mr. Alfred Armstrong, a committee appointed for the purpose, reported the following resolutions which were adopted:

1. That it is with heartfelt sorrow that we have heard of and are called upon to record the death of our beloved brother, Rev. Samuel Hume Smith.

2. That in the opinion of this Presbytery it has lost a member wise in counsel, discreet in conduct, conciliatory in spirit, and ingenuous in disposition; and the church a faithful, zealous, conscientious and laborious minister.

3. That we deeply and tenderly sympathize with his bereaved flock and by faith and prayer commend his fatherless and motherless children to the care of the covenant keeping

God who has said, "Leave your fatherless and motherless children to me, I will preserve them alive."

4. That the *Presbyterian, Presbyterian Banner and Advocate* be requested to publish the above resolutions and that a copy of the same be presented to the family of the deceased.

Rev. Samuel Hume Smith was born in Chanceford, York County, Pa., in the year 1817. He went to school to Rev. Samuel Martin, D.D. He was graduated from Jefferson College in 1842 and from the Western Theological Seminary in 1845. He was licensed to preach the gospel by the Presbytery of Donegal at Bellevue, September 18, 1844, after he had preached from Rev. 5 : 1. He was ordained June 17, 1845, in the Hopewell Church. He was installed at Centre, June 21, 1851, and died February 4, 1857. His remains were interred in the Chanceford Cemetery, where a neat monument, bearing the following inscription, was erected to his memory :

S. Hume Smith, V.D.M. Died Feb. 4th 1857 in the 40th year of his age. "By the grace of God I am what I am."

Though dead for over forty years his influence is yet powerful for good and the savor of his life is sweet in many homes. The affectionate regard in which he was held by his people is manifested by the fact that in almost every house in the congregation his picture is found hanging on the wall.

What a trio of ministers this church had in George Luckey, Samuel Parke and Samuel Hume Smith, and their bodies lie one at Bethel, one at Slate Ridge and one at Chanceford, all within ten miles of this place. Each had but one pastorate and in that spent his whole life. This congregation has done well in that it has remembered them all in a memorial window in the new church edifice. May this brief history help to keep their memory green!

## SUPPLIES.

In the summer following the death of Rev. Samuel Hume Smith an eccentric minister by the name of Rev. James A. Devine came into this congregation and for a time seems to have exercised quite an influence over it. He figures as the Moderator of a meeting of Session, July 26, 1857, at which it was agreed to call a meeting of the congregation on the ninth of August for the purpose of electing four elders. This meeting was held, but before the election was entered upon it was resolved by the Session that the ordination of those who might be elected should be indefinitely postponed. The election resulted in the choice of John Norris, Benjamin Gemmill, Thomas Wiley and Sampson Smith Duncan. A clause in the record, which was written by Mr. Devine, is as follows: "Mr. Duncan alone accepted the election frankly and in the expression of very appropriate sentiments as to his duty in the case. His name is therefore recorded as Elder-elect in this church." Mr. Duncan was *never* ordained.

At a congregational meeting held sometime in the summer of 1857 a call was made out for Rev. James A. Devine, but some reports reflecting on his character as a Christian minister having reached the congregation a meeting was called on the third of October, 1857, to take further action. In the minutes of this meeting we find the following record: "Upon the voice of the congregation being taken it was determined not to ask Presbytery to sanction the call given to Rev. James A. Devine, and the congregation asks Presbytery to supply the pulpit until the spring meeting of the same." At this meeting of the congregation Samuel P. Wiley was elected Treasurer of the church.

Mr. Devine, after a varied experience in states east and west, north and south, was honorably retired and died in



Pittsburg, Pa., April 12, 1891, aged eighty two. Just at the time of his coming among you Mr. Calvin W. Stewart, a licentiate, now the Rev. Calvin W. Stewart, D.D., Financial Agent of Whitworth College, Tacoma, Washington, had made arrangements to preach for the Centre people, and a number hoped to make him their pastor. As it was he was hindered from preaching at Centre and was soon called elsewhere.

The following supplies were appointed by the Presbytery and preached for Centre 1857 and 1858: Rev. Watson Russel, October 18; Rev. Joseph D. Smith, November 11; Rev. T. M. Crawford, November 15; Rev. Mr. McDonald, December 13; Rev. John Farquhar, December 27; Rev. Watson Russel, January 10; Rev. Samuel Parke, January 24; Rev. Walter Powell, February 14; Rev. T. M. Crawford, February 28; Rev. John Farquhar, March 14; Rev. Samuel Parke, March 28; Rev. C. W. Stewart, April 4.

These supplies received a compensation of six dollars per Sabbath.

#### THE FOURTH PASTOR.

There is no record of supplies for the summer of 1858, but as a call was presented at a meeting of Presbytery at Chanceford, October 5, 1858, for the pastoral services of Mr. J. Y. Cowhick, for one half his time, it is likely he had been occupying the pulpit.

At Bellevue, April 12, 1859, the above call was withdrawn and one, which had been made out March 26, for one fourth of Mr. Cowhick's time, was presented in its stead. This call proposed that Mr. Cowhick should preach at Centre every alternate Sabbath in the morning and he was to receive from Centre \$220 per annum. He was to preach at Stewartstown in the afternoons of the same days and was to receive from them \$130 per annum. The other one half of his time was





REV. JOHN YOUNG COWHICK, D. D.



to be given to the Hopewell Church. Because of some informality in this call it was referred back to the congregation.

At a congregational meeting held April 25, 1859, a new call for one fourth of Mr. Cowhick's time was made out, the salary named being \$220 per annum. It was presented to Presbytery at Hopewell, May 6, 1859, by Mr. Joseph R. Anderson, placed in Mr. Cowhick's hands and accepted by him. A committee was appointed to install him at Centre, June 10 at 11 A. M. At that time a very large congregation met the committee of Presbytery and Mr. Cowhick was installed. Rev. John Farquhar presided, asked the constitutional questions and delivered the charge to the people. The charge to the pastor was delivered by the Rev. Philip J. Timlow.

On the fourteenth of May a congregational meeting had been held and Samuel P. Wiley, Richard McDonald, John Johnson and James C. Jordan elected Elders. For some reason, not now known, another election was held on the day Mr. Cowhick was installed and the same persons were chosen. On the following day, June 11, 1859, these persons were ordained as Ruling Elders in Centre Church "with prayer and laying on of the hands of the Session."

Mr. Samuel P. Wiley was already the Treasurer of the Church. On the same day that he was elected Elder he was chosen as the Superintendent of the Sabbath School and now he was made Clerk of the Session. His life, as a church officer, was very short, for he died on the fourteenth of October, 1859. On the twenty-seventh of November the following action was taken by the Session:

WHEREAS, This Session has experienced a sore bereavement in the death of one of its beloved members, Samuel P. Wiley, therefore,

*Resolved*, That while we bow with humble submission to the will of our Heavenly Father we would leave on record our deep sense of sorrow for the loss we have sustained as a Session and as brethren laboring in the same great cause of our Lord and Master Jesus Christ.

*Resolved*, That we bear testimony to the kind and gentle deportment of our departed brother as a man, to his earnestness, fidelity and success as Superintendent of the Sabbath School, and to the humble faith and zeal manifested in his life as a servant of the living God.

*Resolved*, That his wife and children have our sympathy and our prayers that his God may be their God.

*Resolved*, That the Clerk be directed to make a record of the above on the minutes of Session.

JOHN JOHNSON,  
*Clerk.*

J. Y. COWHICK,  
*Moderator.*

On the seventeenth of October, 1859, John Johnson was elected Treasurer and on the tenth of December the Session was made Financial Committee for the congregation. On the twenty-fifth of October, 1860, Joseph Strawbridge, Thomas Wiley and Aquila McDonald were elected Deacons. Of this number Aquila McDonald still survives, although for more than a score of years the office has not been exercised as there have been no poor needing aid.

In the summer of 1861 some repairs were made to the church building. A new slate roof was put on, the pews were stained and varnished and the pulpit painted.

The Presbytery of Donegal met in Centre Church, October 6, 1863, and was opened with a sermon by Rev. Robert Alexander from Ezek. 33: 32. (It is an interesting fact to the writer of this history that he owes his first pronounced religious impressions to a sermon preached by this minister about this time.)

There were present at this meeting of Presbytery:

*Ministers.**Elders.*

- Rev. L. C. Rutter.....W. W. Watson, Chestnut Level.  
 “ John Farquhar.... John Smith, Chanceford.  
 “ T. M. Crawford... James Galbreath, Slateville.  
 “ J. J. Lane..... S. M. Smith, Wrightsville and Donegal.  
 “ C. W. Stewart.... J. L. McCommon, Union.  
 “ J. Y. Cowhick.... A. C. Manifold, Hopewell, Centre and Stewartstown.  
 “ J. C. Thom..... J. W. Martin, Waynesburg.  
 “ Robert Alexander. James Black, Little Britain.  
 “ Joseph D. Smith.. James Anderson, Slate Ridge.  
 “ J. L. Merrill..... John A. Murphy, New Harmony.  
 “ R. A. Brown..... Herman Snyder, Pine Grove.

In the year 1866 Mr. Cowhick's salary was increased to \$250 per annum.

On the twenty-eighth of October, 1868, John A. C. Gailey, John Marsteller, Robert K. Robinson, M.D., and John P. Cathcart were elected Ruling Elders in Centre Church and were ordained on Sabbath afternoon, October 31.

During Mr. Cowhick's ministry, in the year 1869, the reunion of the Old and the New school branches of the church took place and the name and bounds of the Presbytery were changed. The name was changed from Donegal to Westminster and the Presbytery made to include York, Lancaster and Lebanon Counties.

As a memorial of this significant event in the history of the Presbyterian Church, the Centre congregation spent the sum of \$725.00 in improving its church edifice. A cornice was added to the roof, new flues erected, inside blinds added, walls inside painted, pulpit and pews grained, a new chandelier put in and new carpets laid.

On the twenty-first of July, 1872, a congregational meeting was held at which a call was made out for the whole of

Mr. Cowhick's time and James C. Jordan, John A. C. Gailey and John Marsteller were appointed to carry the matter to Presbytery. Before the Presbytery convened another meeting of the congregation was held and a call made out for one half of Mr. Cowhick's time at a salary of \$380 per annum. This meeting was held on the fifteenth of September and Mr. Joseph R. Anderson was appointed to prosecute the call before Presbytery. This call being sanctioned by the Presbytery Mr. Cowhick resigned his charge at Hopewell and devoted his whole time to Centre and Stewartstown.

On the twelfth of January, 1873, the "Centre Sunday School Temperance Society" was organized. This society had its origin on the fifth of January, 1872, when Mr. John Marsteller, Superintendent of the Sunday-school, appeared in the Sunday-school with the following pledge: "We the undersigned do agree that we will not use intoxicating liquors as a beverage and that in all suitable ways and means we will discountenance their use by others." This society grew until it numbered ninety names on its roll and the very last signer to this pledge is one who is now a minister of the gospel, the Rev. Frank T. Wheeler, pastor of the Presbyterian Church at Newville, Pa. This society continued in a flourishing condition until the close of Mr. Cowhick's pastorate, when it ceased to exist. The influence of this pledge is still felt in this community, as there are those who have never tasted intoxicants because of it.

Mr. Cowhick resigned his charge at Centre at a meeting of Presbytery held at Columbia, June 14, 1875. His resignation was accepted and he was directed to preach on the twenty-seventh of June and declare the pulpit vacant, which he did. On the twenty-eighth of September Mr. Cowhick was dismissed to the Presbytery of Colorado. When Mr. Cowhick left this church it offered him a larger salary than both Centre and Stewartstown were then paying him, but





REV. JOHNSTON MCGAUGHEY.



he had committed himself to the Secretaries of the Home Board to go to Cheyenne, Wyoming.

Rev. John Young Cowhick was born in Pennsylvania, October 17, 1824. He was graduated at Allegheny College in 1851 and from Princeton Seminary in 1858. He was licensed by the Presbytery of Columbus in May, 1858, and ordained by the Presbytery of Donegal at Hopewell, May 6, 1859, and installed at Centre, June 10, 1859. The relation was dissolved June 14, 1875, and Mr. Cowhick was pastor here for sixteen years.

When Mr. Cowhick came to Centre there were forty seven names on the roll. When he left there were one hundred and fifteen. During his ministry there were added on examination seventy seven and on certificate twenty two. There were raised for congregational purposes \$5,818.00 and for benevolence \$2,099.00, total \$7,917.00. While Mr. Cowhick was pastor four Elders were removed by death, Samuel P. Wiley, James Wiley, William Anderson and Joseph R. Anderson.

Mr. Cowhick was pastor of the Presbyterian Church in Cheyenne until 1882, when he resigned because of ill health. He received the degree of D.D. in 1881. He died June 18, 1891, and was buried in the cemetery at Cheyenne, Wyoming.

#### THE FIFTH PASTOR.

The next pastor of Centre Church was the Rev. Johnston McGaughey. At a congregational meeting held July 11, 1875, it was unanimously agreed to invite Mr. McGaughey to supply the pulpit until the meeting of Presbytery in October. His services proving acceptable to the congregation a call for one half his time at a salary of \$380 per annum was made out and presented to Presbytery at Centre, November 5, 1875. Mr. McGaughey accepted this call and was installed the same day, the following persons taking

part in the services: Rev. Thomas M. Crawford presided and asked the constitutional questions. Rev. Robert Gamble preached the sermon from Rev. 2: 10. Rev. Thomas M. Crawford delivered the charge to the pastor and the Rev. Joseph D. Smith the charge to the people.

During the pastorate of Mr. McGaughey a "Ladies' Foreign Missionary Society" was organized and held its first meeting on the first Saturday of October of that year. This society continued its meetings with more or less interest until the summer of 1881 when it ceased to be.

During the autumn of 1878, conditions arising which demanded a temporary relinquishment of his work, at the request of the pastor the Rev. W. H. Fentress, of the Presbytery of Baltimore, supplied the pulpit of Centre Church for three months.

At a special meeting of Presbytery held in the Chanceford Church, February 17, 1879, Mr. McGaughey offered his resignation as pastor of Centre and Stewartstown and it was accepted. The Rev. Robert Gamble was directed to preach at Centre, Sabbath, March 2, and declare the pulpit vacant.

Mr. McGaughey was born in Armstrong County, Pa., January 20, 1836. He was graduated from Princeton College in 1871 and from Princeton Theological Seminary in 1875. He was licensed by the Presbytery of New Brunswick, April 14, 1875, and ordained by the Presbytery of Westminster, November 4, 1875, in the Stewartstown Church. He was installed at Centre, November 5, 1875, and was released February 17, 1879. He was pastor at Centre three years and four months.

Mr. McGaughey was a tireless worker and during his short pastorate a large number was added to the roll of the church largely the result of the remarkable revival of 1875 and 1876, when the congregation was thoroughly aroused and many brought to Christ. During this pastorate there

were contributed for benevolent purposes \$474 and for congregational \$2,349.00, making a total of \$2,823.00. Since his resignation here Mr. McGaughey has been engaged in ministerial work in Wyoming, New Mexico and Iowa. At this time he is the pastor of the Presbyterian Church in Russel, Iowa.

#### SEPARATION FROM STEWARTSTOWN.

As we have already seen a move was made during the summer of 1872 looking to the standing alone of Centre in the pastoral relation. Now that the pulpit was vacant this question came to the front again. There were those who felt that this time was a propitious one for this movement. There were others who felt that Centre was not able to stand alone. There were others still who thought it would be injurious to the church with which she had been associated in the pastoral relation even though Centre might be able to stand alone. At a congregational meeting held March 31, 1879, it was agreed that Centre and Stewartstown should remain as before, one pastoral charge, but on condition that the next pastor should reside in the Centre congregation and that the Centre people should have the morning service. Mr. James C. Jordan and Mr. John Wiley were appointed a committee to meet the Stewartstown congregation with reference to this matter, Wednesday, April 2, at three o'clock P. M. This meeting was held and a satisfactory arrangement made.

At a meeting of the Stewartstown congregation held April 6 the action of the meeting held April 2 was reconsidered and the Stewartstown Church decided to ask leave of Presbytery to separate from Centre for six months and test their ability to support a pastor. Mr. James C. Jordan happened to be at that meeting. Presbytery was to meet the next day and what was to be done? Centre would have

no representative and no one was authorized to ask anything for her. Mr. Jordan reported to the Prayer Meeting at Centre that Sabbath evening what had been done and a congregational meeting was called for the next morning, April 7, to consider what action should be taken. Couriers notified the congregation Monday morning and it soon assembled at the church. It was evident that the time had now come for a separation and a paper was adopted asking Presbytery "to dissolve the relation between Stewartstown and Centre and to allow Centre to supply its own pulpit *until it might call a pastor.*" Mr. James C. Jordan was appointed to carry the matter to the Presbytery which met at Mount Joy, Pa. He appeared there on Tuesday, April 8, and on the following forenoon Presbytery granted the request and dissolved the relation.

#### THE SIXTH PASTOR.

In the meantime, about the middle of March, R. L. Clark, a licentiate of Westminster Presbytery, in accordance with a request of Rev. T. M. Crawford, D.D., Moderator of the Centre Church Session, had agreed to preach at Centre and Stewartstown, April 13 and 20. He preached for both the churches on those dates. Afterward at Centre alone until the first of June, when a test vote revealed the fact that he was the choice of the congregation for pastor. On the sixteenth of June a congregational meeting was held and a formal call made out for the whole of his time at a salary of \$720 per annum payable semi-annually. This call also granted him a vacation of four weeks in each year. It was held under advisement until the sixth of July when it was accepted.

At a meeting of the Presbytery of Westminster held in Centre Church, September 16, 1879, R. L. Clark was ordained to the gospel ministry and installed as pastor of

this church. In this service the Rev. Joseph D. Smith presided, offered the ordaining prayer and asked the constitutional questions. Rev. C. W. Stewart, D.D., preached the sermon from Ps. 87: 1-2. Rev. John M. Galbreath delivered the charge to the pastor and Rev. Robert Gamble the charge to the people.

At the same meeting at which it was determined to ask a separation from Stewartstown it was decided to relieve the Session of the care of the secular affairs of the church, and accordingly a Board of Trustees was chosen consisting of John H. Anderson, John B. Gemmill and John Wiley.

On the eleventh of December, 1879, the Session decided to hold monthly meetings on the first Tuesday of the month, these meetings being for devotion and the transaction of business. The wisdom of this course has been abundantly manifested. July 22, 1899, the day was changed to Friday.

During the winter of 1879-80 the question of a Manse began to press itself upon the congregation. No suitable house seemed to be available and when at last the pastor had found a house in which he thought he could live, the one now owned by Henry Turner Brown, he mentioned the matter to one of his parishioners, Mr. Joseph Irwin. Mr. Irwin said, "You shall never live in that house," and immediately betook himself to the home of Mr. John H. Anderson, where the matter was further considered. From that conference grew the Manse.

A meeting of the congregation was held January 23, 1880, at which it was decided to purchase two acres of land from Strawbridge Bros. for \$225, and Mr. John H. Anderson, John B. Gemmill and John Wiley were appointed a building committee with power "to solicit subscriptions, purchase land and build a parsonage." At the suggestion of Mr. John B. Gemmill the subscription was at once opened and the sum of \$725 was subscribed at that meeting. Ground

was broken for the building February 19, 1880, and on the sixteenth of November following the pastor and his family took possession of the completed Manse.

At a meeting of the congregation held December 9, 1880, the building committee made its report and turned over the building to the Board of Trustees. The entire cost of the Manse property was \$3,447.61 and on the sixth of April, 1881, the last dollar of indebtedness was cancelled.

A large and enthusiastic Sabbath School Convention was held in Centre Church, June 16 and 17, 1881. This convention was conducted by Rev. James A. Worden, D.D., Superintendent of Sabbath School Work in the Presbyterian Church and prominent ministers of our own and Chester Presbyteries took part in the exercises.

On the eighth of June, 1881, the Session decided to organize a choir and at once proceeded to do so. On the twenty-sixth of March, 1882, the congregation agreed to purchase an organ for use in the Sabbath School. This was done and about the first of June it was placed in the church. Miss S. Florence Wiley was chosen as organist April 4, 1882, and held the position until her death, October 22, 1890. It was but a short time after the organ was introduced into the Sabbath School until it was used in the church services as well.

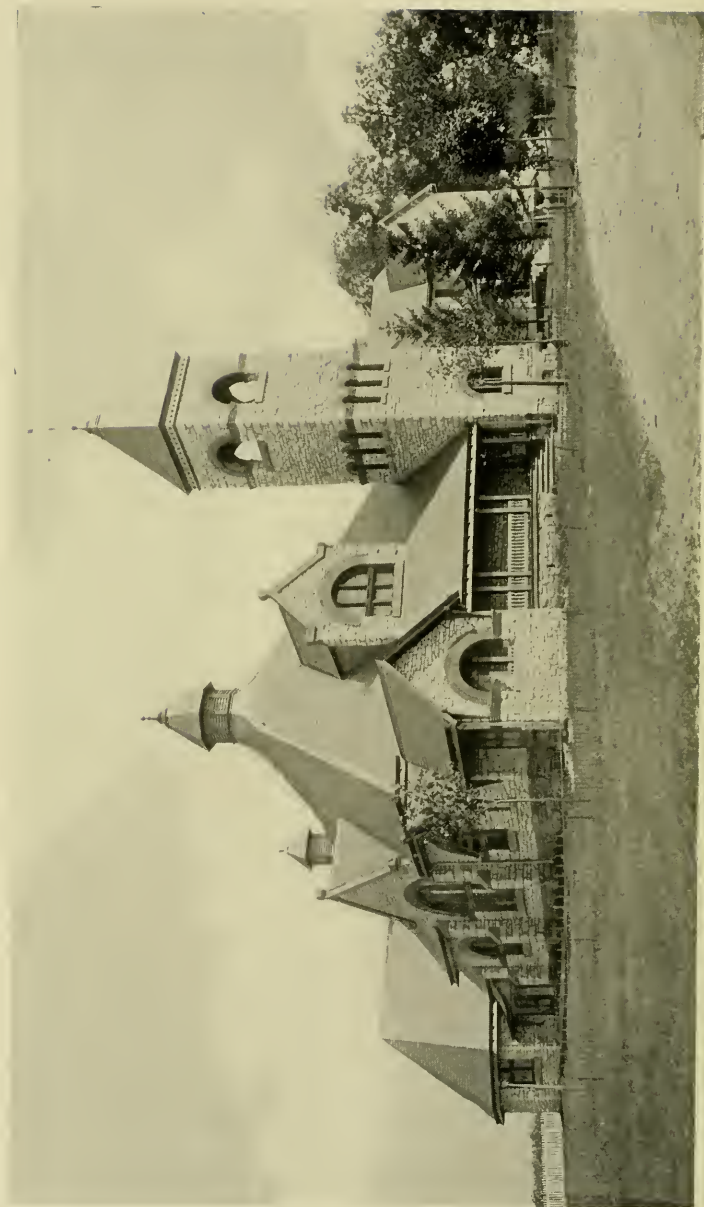
In this year, 1882, April 16, the "weekly envelope system of offerings" was adopted for "church support." The Board of Trustees was enlarged from three to five members, May 8, 1882.

On the ninth of October a congregational meeting was held for the purpose of electing three additional elders. The election resulted in the choice of Reed W. Anderson, John F. Deran and John C. Wiley. These brethren were solemnly ordained and inducted into their office on the fifth of November, the services being conducted by the pastor.









CENTRE PRESBYTERIAN CHURCH AND MANSE. NEW PARK, PA.

During this year the "Hall Home Mission Band" was organized and still continues in active service in the great cause it has espoused.

On the eighteenth of March, 1883, action of the congregation was taken making the pastor's salary payable monthly on the first Monday of the month.

May 21 a charter for Centre Church was secured and the congregation became a corporate body.

On the thirteenth of June the envelope system of offerings was introduced into the Sabbath School.

At a congregational meeting held May 5, 1884, the by-laws of the church were adopted and an addition of \$100 per annum made to the pastor's salary.

November 22, 1885, the following notice was read from the pulpit: "All the ladies of the congregation in favor of organizing a Ladies' Foreign Missionary Society are requested to meet with Mrs. Clark in the Parsonage, Thanksgiving Day after service."

In accordance with this notice the ladies met at the time and place mentioned, and on November 26 the Society was organized with Mrs. A. Letitia Clark as President, Mrs. Agnes M. Gailey Vice-President, Mrs. Mary J. Irwin Secretary and Mrs. John C. Wiley Treasurer. This society has done a good work in the cause of missions.

#### THE FOURTH BUILDING.

In the autumn of 1882 overtures were made to the pastor of Centre by a church in a neighboring Presbytery looking to his removal to that church and involving a considerable advance in salary. The pastor was compelled to give this matter consideration, and feeling that the success of his work at Centre depended very largely upon material changes in the church building involving a considerable outlay of money he was not willing to reject the offer unless he

had some assurance that the congregation would, after the lapse of a reasonable time, make the needed expenditures. Accordingly he made sketches of a suitable addition to the old building and a new building, and invited Mr. John A. C. Gailey to meet him on a certain night in January, 1883, at Mr. Reed W. Anderson's for a conference. There by Mr. Anderson and Mr. Gailey the overtures to the pastor were discussed, as also his plans for the development of Centre Church, including the sketches of the remodelled and the new building. Finally Mr. Gailey remarked that he believed "if Mr. Clark would be patient the congregation would meet all reasonable demands." To be patient with a needed increase in salary in view and decline it was not so easy. However, on that January night it was settled that the pastor would remain at Centre and that we would work for the larger building.

On the seventh of May, 1883, a joint meeting of the Session and Board of Trustees was held in the church to consider what could be done, if anything, towards furnishing pews to those desiring them. As we entered the church by the door next the Cemetery a member of the Board of Trustees, Mr. Robert S. McDonald, said with his Scotch positiveness: "I tell you boys what we have got to do pretty soon. We have got to knock out that end wall." A member of the Session, Mr. James C. Jordan, spoke up and said: "Knock the end out none. Tear the whole thing down." "What," said the first speaker, "tear down these good walls! Oh, no!" The pastor stood by an attentive listener and noticed the working of the leaven. It was less than three years before his friend who would not hear of tearing down the walls gave him a subscription of \$400 for the new building.

On the ninth of August, 1883, the Session set apart one half the offerings of the Sabbath School toward a building

fund. The step was a wise one and now that the building has been secured the offerings still maintain the high standard then attained.

On the twenty-fourth of September, 1883, the pastor of Centre and Elder John C. Wiley went together, by carriage, to Presbytery. The elder did not hear much but "new church" on that journey and before the journey was over the pastor thought he saw \$500 for a new building.

The first formal action in the matter was taken in 1885, resulting in the adoption of the following paper by the Session August 5, and by the Session, Board of Trustees and Manse Building Committee, sitting in conference in the choir chairs in the old church, September 17:

WHEREAS, Our church building is too small to accommodate with comfort our present membership and therefore affords no room for growth, and

WHEREAS, It is entirely inadequate for the proper carrying on of the Sabbath School work, therefore,

*Resolved, First,* That, in the unanimous opinion of this body, the best interests of our church and the growth of the Kingdom of Christ in our midst demand that immediate steps be taken looking to the securing of more ample accommodations for church and Sabbath School services.

*Resolved, Second,* That it is the unanimous belief of this body that the best and most expedient step in the matter is the erection of a new church building, suitable in size and arrangement for church and Sabbath School purposes, provided all the funds necessary to complete the building be raised before the work be begun and, if possible, that this building be erected and ready for use by September 1, 1887.

In the year 1885 the services of the pastor of Centre were again sought for in another field. During the meeting of the Synod of Pennsylvania in Bellefonte, in October of that year, a minister of our Presbytery, Rev. J. M. Galbreath,

knowing of the above fact, said to an Elder of this church, Mr. Reed W. Anderson, who was a member of that Synod: "I will tell you what you can do that will tend to keep your pastor with you." "What is that?" said the Elder. "Build a new church," was the reply. "I know it and I have a thousand dollars to spend, but what it shall be done" said the Elder. The pastor was not at that meeting of Synod, but he soon afterward heard of the above conversation and concluded the time was ripe for building. Accordingly a congregational meeting was called for January 21, 1886, and the paper prepared by the Session August 5 was adopted. The pastor was appointed a committee to solicit subscriptions, Reed W. Anderson, Chairman, John Wiley and James R. Wiley were appointed a Building Committee and John H. Anderson made Treasurer of the building fund. A drawing of a new church building made by Architect J. A. Dempwolf, York, Pa., and which hung on the wall during this meeting had an important influence on the question of a new church. There were present at this meeting Mr. and Mrs. John H. Anderson, Mr. and Mrs. Joseph W. Anderson, Reed W. Anderson, Rev. and Mrs. R. L. Clark, Lettie Belle Clark, James A. Dalton, John F. DeRan, John B. Gemmill, John S. Gemmill, Samuel G. Irwin, James C. Jordan, J. Mitchel Jordan, J. Thomas Gailey, John Marsteller, Mr. and Mrs. Aquila McDonald, John R. McElwain, John S. McElwain, Joseph B. Tyrrell, Mr. and Mrs. John Wiley, Mr. and Mrs. John C. Wiley of this congregation and Mr. James Fulton of Stewartstown.

The first subscription was taken January 25, 1886, and this part of the work was completed April 23, on which the pastor reported to the congregation subscriptions amounting to \$10,516. At this meeting the site for the building was selected and the Building Committee instructed to employ J. A. Dempwolf, York, Pa., Architect.



August 17, 1886, Mr. J. A. Dempwolf and Mr. B. F. Willis, Architects, with Reed W. Anderson, John Wiley, James R. Wiley and R. L. Clark met on the ground and staked off the new church building.

On Monday, August 30, 1886, ground for the new building was broken by Reed W. Anderson, John H. Anderson and John Sliver.

On the twenty-seventh of January, 1887, the contract for the building without furnishings was awarded to Mr. N. Weigle, York, Pa., for \$8,285. Two days after, in York, Pa., the contract was signed by Mr. Weigle and the Building Committee.

April 5, 1887, the pastor was added to the Building Committee as advisory member. This position he resigned on the fifteenth of the following October.

The last service in the old church was held May 15, 1887. The next day the demolition of the old church was begun as was also work on the new.

The corner stone was laid on the ninth of June, 1887, with appropriate ceremonies. The following was the order of exercises :

Scripture reading. Job 38:4-7; Ps. 118:19-23; Is. 28:16-17; Matt. 21:42; 1 Pet. 2:5-8; Eph. 2:19-22.

Prayer. REV. A. T. FOX, Stewartstown, Pa.

Brief History of the Church. REV. R. L. CLARK.

Filling the box.—Bible. Religious and secular papers. Coins.

Soldering the box and placing it in the stone.

Benediction. REV. R. L. CLARK.

In the laying of this corner stone the trowel was handled by Mr. Charles Shrodes, who had helped build the former church erected in 1822.

The new church was completed March 27, 1888, at a cost of \$14,881.45 and was dedicated, free of debt, April 25, 1888. The following was the order of exercises :

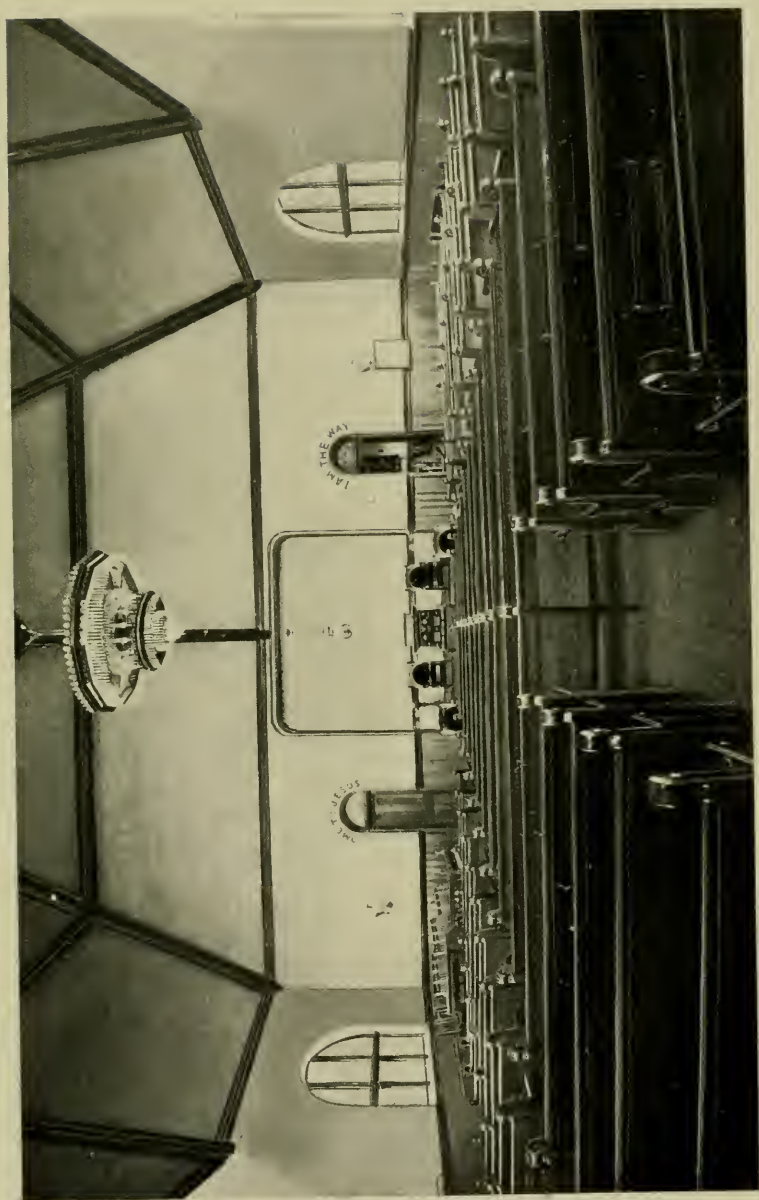
Anthem.	CHOIR.
Invocation.	REV. T. L. SPRINGER.
Hymn 846.	REV. D. M. DAVENPORT.
Reading of Scripture.	REV. C. W. STEWART, D.D.
Prayer.	REV. T. M. CRAWFORD, D.D.
Hymn 523.	REV. A. T. FOX.
Sermon, Heb. 3:6. "Whose house are we."	REV. I. N. RENDAL, D.D.
Anthem.	CHOIR.
Report of Building Committee.	REED W. ANDERSON.
Dedication and prayer.	PASTOR.
Hymn 954.	PASTOR.
Addresses.	REV. A. B. CROSS, REV. D. M. DAVENPORT, REV. J. M. GALBREATH, REV. J. M. YINGLING, REV. A. B. HOOVEN and REV. J. S. BOWERS.
Hymn 569.	REV. C. W. STEWART, D.D.
Benediction.	REV. I. N. RENDALL, D.D.

The largely increased cost of the completed building over the original estimate (\$10,000) was incurred by changes ordered by the congregation. Stone was used in the construction of the walls instead of brick. Brown-stone sills were placed in windows and doors instead of wood and a brown-stone coping added to buttresses and gables. A steam-heat plant was installed instead of hot-air, and elaborate stained instead of plain colored glass was used in the windows.

During the erection of the new church building the regular services were maintained. From the twenty-first of May until the eleventh of September, 1887, services were held in the grove by the spring, the pulpit and pews from the old church having been arranged there for that purpose. From September 18, 1887, until April 22, 1888, services were held in the New Park School House.

On the first of July, 1888, the pastor informed the congregation that he had received a call from the Central Park Presbyterian Church of Chicago, Ill., which call he felt he ought to accept. The following day he was stricken down with pneumonia and by reason of this both pastor and people





CENTRE PRESBYTERIAN CHURCH.



had more ample time for the consideration of so important a matter. Nothing was done until the twenty-first of July, when the Session convened, and called a meeting of the congregation for July 28, "To consider and take whatever action may be deemed best with reference to the proposed dissolution of the pastoral relation of Rev. R. L. Clark and this church."

When the congregation met on the twenty-eighth of July the Session and the Board of Trustees recommended that the pastor be retained if possible and that his salary be increased to \$1,020 per annum. The congregation unanimously adopted the recommendations and voted the increase of salary to date from the previous May.

The pastor considered the invitation to Chicago as opening up to him a larger field of usefulness and one which had strong attractions for him. It came unsought. It was a new field. It offered an increase of salary for which he had begun to feel the need. It solved the question of the education of his children which had become a pressing problem. It came at a time most favorable for a change to both pastor and people when the church was in the best possible condition to secure the services of a new pastor, it being entirely harmonious and having just entered its new house of worship upon which there was not a dollar of debt.

On the other hand here were the associations of years. Here was a people always loyal and now quietly protesting against the breaking of these associations. Here was a generous appreciation of the pastor's services in the promised increase in salary and here was the pastor just escaping from dangerous disease. These and other considerations which might be mentioned led him to decide to remain.

On the fifth of July, 1888, Centre Church lost one of its Elders, Richard McDonald, by death. On the twenty-first of July the Session ordered the following record to be made:

WHEREAS, Since our last regular meeting the Session has been called upon to record the death of one of its members, Richard McDonald, therefore,

*Resolved*, That while deeply mourning the loss of our brother, who labored actively in the Eldership for twenty five years, we yet bow in humble submission to the will of Him that doeth all things well.

*Resolved*, That we here gladly testify to the quiet walk and Christian conduct of our departed brother, and of our confidence that though absent from the body he is present with the Lord.

*Resolved*, That we, the living, do find in this providence of God an incentive to greater diligence and earnestness in the work the Master has given us to do.

*Resolved*, That the Clerk is hereby directed to spread the above on the minutes of the Session.

On Monday, the seventeenth of September, 1888, the Presbytery of Westminster met in Centre Church and continued in session during Tuesday and a part of Wednesday. At the Monday evening meeting Mr. Robert Reed Gailey, a son of Elder J. A. C. Gailey, was taken under the care of the Presbytery as a candidate for the gospel ministry.

The following were the officers: Moderator, Rev. Edson A. Lowe; Stated Clerk, Rev. W. G. Cairnes; Permanent Clerk, Rev. R. L. Clark.

From the fourth of November, 1888, until the first Sabbath of May, 1889, the pastor was absent from his field of labor because of continued ill-health. During this time he kept his pulpit supplied.

On the thirtieth of April, 1889, the congregation assembled in the Lecture Room of the church and celebrated the one hundredth anniversary of the inauguration of General George Washington as the first President of the United States. As a call to service the church bell was tolled one hundred strokes. A goodly number of the congregation

assembled and engaged in a service of prayer and praise in the course of which the pastor delivered an appropriate address. Here we not only celebrated this event but also the one hundredth anniversary of the first General Assembly of our church and the one hundredth anniversary of the building of the *first church on these grounds*.

With the first Sabbath in May, 1890, the envelope system was introduced as the method of gathering the offerings of the congregation for benevolent purposes as well as for church support.

On the twenty-ninth of June, 1890, the Centre Temperance League was organized and began its work with sixty five members. After thirteen years of service it still maintains a vigorous existence and has contributed a large sum to temperance work.

In the summer of 1890 a full set of roller maps was added to the equipment of the Sabbath School department.

On the twenty-ninth of October, 1890, the Fiftieth Anniversary of the organization of Centre Sabbath School was observed. The following were the committee of arrangements: Rev. R. L. Clark, Mr. Reed W. Anderson and Mr. John A. C. Gailey. The program was as follows:

#### PROGRAMME.

##### MORNING SESSION—10:30—12:30.

Anthem.		CHOIR.
	Scripture Lesson and Prayer.	
	Hymn.	
Historical Sketch.		REV. R. L. CLARK.
	Hymn.	
Address, "The Development of the True Idea of the Sunday-school."		REV. C. W. STEWART, D.D.
	Hymn.	
Address, "Concentration or Division of Effort, the Church or the Neighborhood School."		REV. T. L. SPRINGER.
	Hymn.	
Address, "Advantages of the International System of Lessons."		REV. K. J. STEWART.
	Hymn.	

## AFTERNOON SESSION—1:30-3:30.

Hymn.

Prayer.

Address to the Children.

REV. J. M. GALBREATH.

Hymn.

Address to the Children.

REV. R. J. RANKIN.

Hymn.

Address, "Music in the Sunday-school, its Development and Mission."

REV. SAMUEL POLK.

Hymn.

Address, "Temperance in the Sunday-school." REV. ROBERT GAMBLE.

Anthem, "Temperance."

CHOIR.

## EVENING SESSION—7:30-9:00.

Anthem.

CHOIR.

Prayer.

Address, "The Sunday-school Teacher of To-day, What is his Mission and what is Necessary to his Efficiency." J. G. MCSPARRAN.

Hymn.

Address, "The Proper Use of the Lesson Help." REV. G. L. SMITH.

Hymn.

Benediction.

Of those who were members of the Sabbath School at its organization five are now members of Centre Church, viz., John Marsteller, Aquila McDonald, Agnes M. Gailey, Sarah J. Groh and Rachel A. Keims.

In the fall of 1890 two ladies of the congregation, Mrs. Reed W. Anderson and Mrs. John H. Anderson, canvassed the congregation and secured the sum of \$469.61 with which they placed in the Manse a complete combined steam and hot-water heating plant.

On the ninth of June, 1891, the following paper was unanimously adopted by the Session and on the fourteenth by the Board of Trustees also unanimously:

WHEREAS, It is rapidly becoming the rule among our people to hold funeral services in the house of God rather than in the home, which, in the mind of the Session, is reversing the order which should prevail in this matter, and



WHEREAS, There is a growing tendency on the part of the people of the world to remove the marks of distinction between the church and the world by multiplying religious services at the funerals of those who have lived Godless lives and by using the house of God on such occasions, and,

WHEREAS, Orders and organizations, not distinctively Christian, are seeking the use of our churches for the holding of funeral services peculiar to the respective orders and organizations, which services, while they may be with propriety held elsewhere, cannot be in the house dedicated to the service of Almighty God; therefore,

*Resolved, First,* That we urge upon all the families of our church and congregation the propriety of holding funeral services, as far as may be practicable, in the home.

*Resolved, Second,* That we deem it inexpedient to grant the use of our church building for funeral services in the case of those who are not themselves members of Centre Church, or in whose immediate family there are not those who are members of said church, and that the church bell shall not toll the death of any one not a member of this church.

*Resolved, Third,* That no secret order of any kind shall be permitted to hold services of any kind, funeral or otherwise, in this house of God.

*Resolved, Fourth,* That a copy of these resolutions be furnished the Sexton and that he be enjoined, as far as his responsibility extends, to see that they are carried out.

In the summer of 1893 a self-constituted committee consisting of James C. Jordan, John C. Wiley and John Mars-teller raised about seven hundred dollars and made quite an addition to the Manse, adding a kitchen, bath-room and bedroom and in addition painting and papering the Manse proper.

In the year 1894, on New Year's Day, the Pastor and his wife, together with the Elders and their wives, instituted a reception at the Manse. Eighty one members of the congre-



gation enjoyed this occasion. In 1895 this was repeated when there were 137 present, and again in 1901 when there were 155 present.

In May, 1894, the Elders joined with the Trustees in making the annual canvass for subscriptions, the Elder looking after benevolent and the Trustee after church-support subscriptions. This plan has been continued with great advantage.

In the month of September, 1894, the Presbytery of Westminster met in Centre Church and the following were the officers: Moderator, Rev. A. L. Hyde; Stated Clerk, Rev. W. G. Cairnes; Permanent Clerk, Rev. R. L. Clark.

October 6, 1894, the pastor of Centre Church was called to the Presbyterian Church at Argyle, Ill. After long consideration he decided that he would remain at Centre.

The Junior Westminster League of Christian Endeavor was organized in February, 1895, with Miss E. May Allen as Superintendent. Under her and her successors in this work, Rev. R. L. Clark, Mr. Reed W. Anderson and Miss Annie M. Anderson, it has continued to be a valuable adjunct in church work.

January 4, 1891, the Westminster League, a society for Christian development and work among the young, was organized. This organization was, on the fifth of May, 1895, changed into a Christian Endeavor Society under the name "Westminster League of Christian Endeavor." It continues to occupy an important place in church work.

January 1, 1896, the congregational prayer meeting and the Christian Endeavor Prayer Meeting were consolidated and the time of service fixed at one hour.

In September, 1896, the Session adopted the use of unfermented wine in the celebration of the Lord's Supper.

On the fifteenth of February, 1898, a meeting of Westminster Presbytery was held in Centre Church at which

Mr. Robert Reed Gailey was ordained to the Gospel Ministry. In the evening a "Farewell Service" was held.

## PROGRAM.

ORDINATION SERVICE—10:30 A. M.

*Rev. E. T. Jeffers, D.D., Moderator.*

Anthem.		CHOIR.
Invocation.		REV. JOHN B. RENDALL.
Hymn 645.		CONGREGATION.
Scripture Reading.		REV. WILLIAM G. CAIRNES.
Prayer.		REV. ROBERT H. KIRK.
Hymn 644.		CONGREGATION.
Sermon.		REV. JOHN B. RENDALL.
Ordination.	{ Constitutional Questions.	REV. E. T. JEFFERS, D.D.
	{ Prayer.	REV. R. LORENZO CLARK.
	{ Charge.	REV. E. T. JEFFERS, D.D.
Anthem.		CHOIR.
Benediction.		REV. ROBERT R. GAILEY.

## PROGRAM.

FAREWELL SERVICE—7:30 P. M.

*Rev. R. L. Clark, Pastor, Presiding.*

Anthem.		CHOIR.
Invocation.		PASTOR.
Hymn, "The Morning Light is Breaking."		CONGREGATION.
Scripture Reading.	{	REV. T. M. CRAWFORD, D.D.
Prayer.		
Hymn, "Hark! The Voice of Jesus Calling."		CONGREGATION.
Address, "The Missionary Work of the Church—Its Divine Appointment and Commanding Obligation."		REV. H. E. NILES, D.D.
Address, "The Student Volunteer."		MR. SAMUEL MARTIN JORDAN.
Duet.		REV. AND MRS. R. R. GAILEY.
Address, "The Educated Missionary."		REV. ROBERT H. KIRK.
Address, "Woman a Factor in Missions."		REV. E. T. JEFFERS.
Hymn, "Roll on, Thou Mighty Ocean."		CONGREGATION.
Farewell words.	{	REV. R. L. CLARK.
	{	REV. ROBERT R. GAILEY.
Prayer.		REV. H. E. NILES, D.D.
Quartet, "Speed Away, On your Mission of Light."		GAILEY FAMILY.
Benediction.		REV. ROBERT R. GAILEY.

Mr. Gailey went as a missionary to Tien-Tsin, China, where he yet remains.

On the thirtieth of August, 1898, Mr. Samuel Martin Jordan was ordained to the Gospel Ministry in Centre Church by a committee of Westminster Presbytery and in the evening a "Farewell Service" was given him.

### PROGRAM.

ORDINATION SERVICE—10:30 A. M.

*Rev. T. P. McKee, Moderator of Presbytery, Presiding.*

Anthem.		CHOIR.
	Invocation.	
Hymn 586.		CONGREGATION.
	Scripture Reading and Prayer.	
Hymn 584.		CONGREGATION.
Sermon.		REV. JAMES DRUMMOND.
Ordination.	{ Constitutional Questions.	REV. T. P. MCKEE.
	{ Prayer.	REV. E. T. JEFFERS, D.D.
	{ Charge.	REV. R. L. CLARK.
Hymn 630.		CONGREGATION.
Benediction.		REV. S. M. JORDAN.

### PROGRAM.

FAREWELL SERVICE—7:30 P. M.

*Rev. R. L. Clark, Pastor, Presiding.*

Anthem.		CHOIR.
Invocation.		PASTOR.
Hymn 651.		CONGREGATION.
Scripture Reading and Prayer.		REV. JAMES DRUMMOND.
Hymn 644.		CONGREGATION.
Address, "A Century of Missionary Conquest."	REV. J. M. GALBREATH.	
Address, "The other side of the Ledger."	REV. E. T. JEFFERS, D.D.	
Hymn, "Go Ye Into All the World."		CHOIR.
Address, "Instead of the Fathers shall be the Children."		
	REV. G. WELLS ELY.	
Hymn, "Departing Missionaries."		CONGREGATION.
Farewell Words.	{ REV. R. L. CLARK.	
	{ REV. S. M. JORDAN.	
Prayer.	REV. G. WELLS ELY.	
Quartet, "Ye Christian Herald."		CHOIR.
Benediction.		MODERATOR.

*Departing Missionaries.*

Roll on, thou mighty ocean;	O thou eternal Ruler,
And let thy billows flow,	Who holdest in thine arm
That messengers of mercy	The tempest of the ocean,
To Persia's land may go.	Protect them from all harm!
Arise, ye gales, and waft them	Thy presence, Lord, be with them,
Safe to the destined shore;	Wherever they may be;
That man may sit in darkness,	Though far from us, who love them,
And death's black shade no more.	Still let them be with Thee.

Mr. Jordan went to Teheran, Persia, where he labors as a foreign missionary.

March 21, 1899, the church year was changed so as to correspond with the Presbyterian year and now begins with the month of April.

In the spring of 1899 the Trustees, by direction of the congregation, purchased from Strawbridge Brothers a piece of land in front of the church, a part of the same to be used for burial purposes and the remainder as a park for trees and flowers.

In May, 1899, the "Home Department" of the Sabbath School was organized and is now an established branch of church work, having a membership of over seventy.

In the month of December, 1899, tenth to seventeenth, Rev. R. A. Walton, an evangelist, held services in Centre Church. The attendance on these services was large, the interest was great and a number were brought to Christ.

May 6, 1901, John H. Anderson, John C. Wiley and Charles W. Gailey were appointed a committee to look after the erection of carriage sheds on the church grounds. They succeeded in placing fourteen during that year.

In May, 1902, the "Graded System" of study was introduced in the Sabbath School.

## CLOSE OF THE SIXTH PASTORATE.

On the seventeenth of March, 1903, the Bethany Presbyterian Church of Lancaster, Pa., extended a unanimous call

to Rev. R. L. Clark to become its pastor. On the twentieth of the month he brought the matter before his Session and meetings were held, with reference to it, Friday April 3, at the church and Monday, April 6, at Mr. J. A. Gailey's at New Park.

April 12, twenty four years from the day the pastor first appeared before the congregation, Rev. R. L. Clark presented his resignation and it was accepted, the congregation adopting the following paper :

*Resolved, First,* That the Centre congregation wishes to go on record as bearing unqualified testimony to the devoted and untiring energy and faithfulness of Rev. R. L. Clark as Pastor of our church.

*Resolved, Second,* That we regret that the time has come when the ties which have bound us together as Pastor and people for the long period of twenty four years are possibly about to be severed. We greatly appreciate and thankfully acknowledge his many acts of loving devotion to us as a people.

*Resolved, Third,* That our prayers shall follow him wherever God may lead him and we earnestly hope that he may be greatly blessed in his work, winning souls to Christ and building up and comforting God's children.

*Resolved, Fourth,* That our representative be instructed to read the above resolutions to the Presbytery.

At a meeting of the Presbytery of Westminster, held at Mount Joy, Pa., April 14, the pastor presented his resignation to Presbytery and it was accepted.

On the thirty-first of May the pastor preached his last sermon at Centre and, by direction of Presbytery, declared the pulpit vacant.

Rev. R. L. Clark was born near Chestnut Level, Pa., July 22, 1849. His early life was spent on the farm. He attended the public schools of his home district and afterward the Academy at Chestnut Level, Pa., and the Normal Insti-

tute at Phoenixville, Pa., where he was prepared for college. He entered Lafayette College, Easton, Pa., November 17, 1870, and was graduated therefrom July 1, 1874. During the year 1874-1875 he taught school in the Treemount Seminary, Norristown, Pa. He entered the Western Theological Seminary, at Allegheny City, Pa., September 7, 1875. He was licensed to preach the gospel by the Presbytery of Westminster, April 11, 1877, and was graduated from the Western Theological Seminary, April 18, 1878. During the summer of 1878 he served the churches of LeClaire and Princeton, Iowa. April 13, 1879, he first appeared before the congregation at Centre. On the sixteenth of June he was unanimously chosen pastor and this call being accepted he was ordained to the gospel ministry, in Centre Church, September 16, 1879, and duly installed pastor of the same.

With the inauguration of the pastorate of Rev. R. L. Clark the Session assumed entire control of the Sunday-school, electing its officers, providing for its support from the church treasury and appropriating all its offerings to the mission work of the church.

During this pastorate there was never a blank in the columns representing contributions to the Mission Boards of the church, both church and Sabbath School contributing to every cause. During this time the sum of \$3,548 was contributed by the Sabbath School, for missions, as follows:

1879 .....	\$ 10	1891 .....	\$ 141
1880 .....	15	1892 .....	155
1881 .....	26	1893 .....	158
1882 .....	29	1894 .....	175
1883 .....	69	1895 .....	202
1884 .....	96	1896 .....	208
1885 .....	94	1897 .....	243
1886 .....	97	1898 .....	239
1887 .....	57	1899 .....	251
1888 .....	76	1900 .....	297
1889 .....	162	1901 .....	291
1890 .....	167	1902 .....	290
First twelve years.....	\$898	Second twelve years.....	\$2,650
Total offering from Sabbath School, \$3,548.			



During these twenty four years the following offering was made to benevolent work :

Home Missions.....	\$3,148	Synodical Aid.....	\$ 895
Foreign Missions.....	3,622	Aid for Colleges.....	551
Education .....	517	American Bib. Soc.....	88
Publication .....	914	Temperance .....	354
Church Erection.....	1,056	American Tract Soc.....	6
Ministerial Relief.....	530	Miscellaneous .....	1,462
Freedmen .....	771		<u>\$13,914</u>

The total offerings of Centre Church for the twenty four years, 1879-1903 were as follows :

Congregational .....	\$50,497
General Assembly.....	576
Benevolence .....	13,914
	<u>\$64,987</u>

During this pastorate God has been pleased to bless the congregation with many gracious outpourings of His Spirit : In 1880, when 14 were added to the church ; in 1882, when 11 were added ; in 1883, when 17 were added ; in 1885, when 44 were added ; in 1886, when 12 were added ; in 1889, when 34 were added ; in 1891, when 11 were added ; in 1893, when 14 were added ; in 1894, when 24 were added ; in 1895, when 28 were added ; in 1897, when 10 were added ; in 1899, when 46 were added, and in 1902, when five were added.

There were 141 members in good standing in 1879. There were received from that time until April, 1903, on examination 303 and on certificate 50. In April, 1903, there were 325 members in good standing as reported to Presbytery.

#### PASTOR-ELECT.

On the seventh of June Rev. F. B. Everitt, of Stockton, N. J., supplied the pulpit at Centre. He preached for the people also on the fourteenth and the twenty-eighth of June. At a congregational meeting held July 12, 1903, he was



unanimously chosen pastor at a salary of \$1,020. This call has been accepted.

Rev. Frank Bateman Everitt was born at Stroudsburg, Monroe County, Pa., March 8, 1866. He was prepared for college at Jamesburg, N. J., Preparatory School. In 1886 he was graduated from Princeton College. He taught classics and music in Jamesburg, N. J., 1886 and 1887, and was graduated from Princeton Theological Seminary in 1890.

May 9, 1890, Mr. Everitt was ordained, as a missionary, by the Presbytery of Monmouth, in his father's church at Jamesburg, N. J.

From June, 1890, to August, 1891, he labored under the Home Mission Board in the Fourth Presbyterian Church, Kansas City, Mo.

From 1891 to 1901 he was with the East Trenton Presbyterian Chapel, a mission of the First Presbyterian Church of Trenton, N. J., Rev. John Dixon, D.D., Pastor. This grew from a small chapel into a self-supporting church of 345 members, in 1899, when Mr. Everitt was installed its first pastor.

From 1901 to 1903 he was in charge of the Young People's Association Work of the Fifth Avenue Presbyterian Church of New York City, Rev. George T. Purves, D.D., Pastor.

#### PRESBYTERIAL HONORS.

James C. Jordan, an elder of Centre Church, represented his Presbytery in the General Assembly which met in Peoria, Ill., in the year 1863.

John A. C. Gailey, an elder of Centre Church, represented his Presbytery in the General Assembly which met in Saratoga, N. Y., in the year 1883.

Reed W. Anderson, an elder of Centre Church, represented his Presbytery in the General Assembly which met in Winona, Ind., in the year 1898.

## SONS OF CENTRE IN THE MINISTRY.

Rev. Jacob Weast Lanius was a child of Centre. He was brought up by his grandparents, Edward and Catherine Lanius, where his parents placed him when they emigrated to the West. In 1857 he studied under Rev. Samuel Hume Smith. In the fall of that year he entered Muskingum College, Ohio, where he graduated in 1851. He also graduated from Jefferson College in 1852. He entered the Western Theological Seminary 1852 and continued there one year, after which he studied under Rev. Jonathan Edwards, D.D., and was licensed and ordained by the Presbytery of Fort Wayne in 1854. He labored in Amite, La., until 1856, in Waveland Church, Ohio, until 1858, and in Nashville, Tenn., in missionary work, until his death, August 9, 1859. His wife was a daughter of Andrew Gordon, an elder in the Hopewell Church.

Rev. Alexander Galbreath Payne, son of Benjamin Payne, was also a child of Centre. About 1840 his parents moved from the old homestead, where Corban Taylor now lives, to Owensboro, Ky. Soon after they went to Rockport, Ind. Alexander entered the Presbyterian ministry in 1859. His name appears in our Minutes until 1861, when it is likely he went into the Southern Church. He and his brother John are said to have both been engaged in the Civil War, one in the Union and the other in the Confederate army.

Rev. James L. Wilson, although not strictly a child of Centre, is yet worthy of a record here. He was born on the farm now owned by John Henry Payne, Esq. Mr. Wilson's parents were often at Centre as Hopewell had preaching but a part of the time. He attended the Sabbath School at Centre because, as he told the writer, at that early day there was none at Hopewell. While he was in the Sabbath School Benjamin Payne, father of Rev. Alexander Payne, was his teacher, and John Payne, famous as a singer, and Joseph R.



REV. BENJAMIN MCKEE GEMMILL.



REV. ROBERT REED GAILY.



REV. SAMUEL MARTIN JORDAN.



Anderson were superintendents. His class consisted of William Hammond, William Duncan, the Strawbridge Bros., John and Alexander Payne, James Scott, Jacob W. Lanius, the McDonald Bros., the Gemmill Bros. and John Marsteller. Mr. Wilson studied under Rev. Samuel Hume Smith in 1857. In the fall of that year he entered Muskingum College, Ohio, where he continued until 1850. He graduated from Jefferson College in 1851, and from the Western Theological Seminary in 1854. He was licensed by Donegal Presbytery at Wrightsville, Pa., June, 1853, and ordained at Jefferson, Ind., by Crawfordsville Presbytery, January, 1855. He was pastor at Scotch Grove, Iowa, 1856 to 1873; Linn Grove and Springville, 1873 to 1878; Scotch Grove and Centre Junction, 1878 to 1885, when he went to Florida for his health. Since that time he has passed to his reward. It is a little remarkable that these three were all members of Centre Sabbath School at the same time.

Rev. Benjamin McKee Gemmill, a child of this church and one of fourteen gathered in in the revival of 1880, was taken under the care of Westminster Presbytery, September, 1883. He was graduated with honor from Lafayette College in 1889 and from Princeton Theological Seminary in 1892. In 1894 he was called to the church at Cresson, Pa., where he still remains. He is Stated Clerk of the Presbytery of Blairsville and Permanent Clerk of the Synod of Pennsylvania.

Rev. Robert Reed Gailey, a child of this church and one of eleven gathered in in the revival of 1882, was taken under the care of Westminster Presbytery, September 17, 1888. He was graduated with honor from the York Collegiate Institute in 1890, from Lafayette College, 1893, and from Princeton Theological Seminary in 1896. He was licensed at York Pa., April 9, 1895. Supplied the Mt. Nebo Church, Lancaster County, Pa., during summer of 1895 and the

church at Riverton, N. J., during summer of 1896. He was at Princeton University 1896-1897 as General Secretary of the Y. M. C. A. He was married June 22, 1897, to Miss Clara Lavinia Laurence. In 1897 was the Traveling Secretary of the Student Volunteer Movement, visiting sixty regularly scheduled colleges and traveling about 13,000 miles. He was ordained February 15, 1898, and since that time has been working under the "Foreign Committee of the International Committee of the Young Men's Christian Association of North America" at Tien-Tsin, China.

Rev. Samuel Martin Jordan, a child of this church and one of thirty-four gathered in in the revival of 1889, was taken under the care of the Presbytery of Westminster, at a meeting held at Pequea, September 6, 1892. He was graduated from Lafayette College in June, 1895, and from Princeton Theological Seminary, May 10, 1898. Was licensed at York, Pa., April 13, 1897. During the summer of 1895 he was a missionary for the Pennsylvania Bible Society in Bradford County, Pa. During the summer of 1896 he had charge of the Clove Church, Sussex County, N. J., and in summer of 1897 of Mt. Nebo Church, Lancaster County, Pa. He was ordained August 30, 1898, and since that time has been working as a Foreign Missionary at Teheran, Persia. It is worthy of note that each of these three young men bears the name of a minister, all were members of Centre Sabbath School at the same time and all were brought into the church during special revival services.

#### INCIDENTALS.

The first infant baptized in the old stone church was William Wiley, and it is said to have been done before the completion of the building, the congregation standing in shavings.

The last infant baptized in the old stone church was John Calvin Gemmill.

The first infant baptized in the new church was Anna Laetitia Clark. She was baptized by Rev. C. W. Stewart, D.D., and for the first time the new bowl was used.

The last child baptized by Rev. R. L. Clark at Centre was Mary Gailey.

#### CONCLUSION.

Centre Church has not been given to short pastorates and thus her foundations have been laid deep and broad. The church has been in a settled condition. The pastor lays his plans for training as though he expected to gather the fruit of his labors and thus pastor and church are blessed.

For whatever of prosperity this church has enjoyed, during the twenty four years in which the writer was privileged to minister to it, it owes it, under God, to a hearty support of the minister on the part of all. The people have been responsive to calls as they have come. The Trustees have conducted the secular affairs in a business-like way. The Session, as guardians of her spiritual interests, have always stood with the minister.

For twenty four years the writer was privileged to preach the gospel to you, to lead you to the Lord's table, to baptize your children, to join some of you in life's dearest and tenderest relation, to mingle with you in your homes in joy and in sorrow and to bury your dead. The scenes that are dear to you are dear to him and the Cemetery, "Sleeping place," where your loved ones lie, holds the ashes of those dear to him in its embrace. The best years of his life have been given to the service of God in your midst. There his children have been born and your world is all they have known.

Such is the past. What of the future? God holds the key and will unlock it day by day. Enough for us that we be ready to accept the revelation as it comes and labor so as to be worthy successors of those who have gone before.



## OFFICERS OF THE CONGREGATION.

*Pastor-Elect.*

Rev. Frank Bateman Everitt.

*Ruling Elders.*

J. A. C. Gailey, Clerk.

John C. Wiley, Treasurer.

John Marsteller.

Will S. Allen.

Reed W. Anderson.

Joseph A. Gailey.

Robert B. McElwain.

*Deacons.*

Aquila McDonald.

*Trustees.*

Robt. S. McDonald, President. John M. Brown, Secretary.

John H. Anderson.

John E. Stansbury, Treasurer.

J. Mitchel Jordan.

*President of the Congregation.*

Charles W. Gailey.

*Secretary of the Congregation.*

Aquila M. Strawbridge.

*Treasurer of the Congregation.*

Joseph A. Gailey.

*Sexton.*

Amos Harman.

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*Choristers.*

Mr. John A. C. Gailey was Chorister from 1862 to 1896 and Mr. Joseph A. Gailey, his son, has been Chorister since 1896.

## OFFICERS OF THE SABBATH SCHOOL.

Superintendent, Joseph A. Gailey.  
 Associate Superintendent, Robert B. McElwain.  
 Recording Secretary, William G. Howett.  
 Financial Secretary, C. Bayles Bartol.  
 Treasurer, John C. Wiley.

*Primary Department.*

Superintendent, Miss Nellie B. Wiley.  
 Associate Superintendent, Miss Nora B. Anderson.

*Junior Department.*

Superintendent, Miss Annie M. Anderson.

*Home Department.*

Superintendent, William G. Howett.

*S. S. Superintendents.*

1840-1857, John Payne, Joseph R. Anderson, M. Wiley  
                   Hughes, James Slaughter, Buell J. Smith.  
 1858,           Robert B. Gemmill.  
 1859,           Samuel P. Wiley.  
 1860-1861, John Johnson.  
 1862,           James Clark.  
 1863,           John Johnson.  
 1864,           Reed W. Anderson.  
 1865,           Robert Gailey.  
 1866-1868, John A. C. Gailey.  
 1869-1871, John Marsteller.  
 1872,           John S. McElwain.  
 1873-1875, Reed W. Anderson.  
 1876-1877, John A. C. Gailey.  
 1878-1882, John B. Gemmill.  
 1883-1898, Reed W. Anderson.  
 1899-1901, Joseph A. Gailey.  
 1902-1903, Rev. R. L. Clark.  
 1903,           Joseph A. Gailey.

*Ruling Elders.*

Names.	Elected.	Ordained.	Died or Dismissed.	Age.
John Payne			Mar. 28, 1818	50
Robert Anderson				
Samuel Brooks				
Robert Watson				
James Duncan			Feb. 16, 1843	74
Joseph V. Bosley			Dec. 4, 1846	68
Andrew Anderson			June 7, 1849	85
William Gemmill			Dec. 5, 1849	79
James Wiley			Oct. 5, 1860	81
John J. Wiley, Esq.			Feb. 27, 1857	47
William Anderson			Sep. 8, 1862	57
John Payne (ceased to act July 26, 1857)			Mar. 21, 1872	69
Joseph R. Anderson			July 28, 1873	70
Samuel P. Wiley	May 14, 1859	June 11, 1859	Oct. 14, 1859	38
John Johnson	" "	" "	Stewartstown, 1862	
Richard McDonald	" "	" "	July 5, 1888	72
James C. Jordan	" "	" "	May 11, 1895	63
John A. C. Gailey	Oct. 31, 1868	Nov. 1, 1868		
John Marsteller	" "	" "		
R. K. Robinson, M.D.	" "	" "	Baltimore 2, 1880	
John P. Cathcart	" "	" "	Bethel, Md., 1883	
Reed W. Anderson	Oct. 9, 1882	Nov. 5, 1882		
John F. De Ran	" "	" "	Highland, Md. 1895	
John C. Wiley	" "	" "		
William S. Allen	May 3, 1896	June 7, 1896		
Joseph A. Gailey	" "	" "		
Robert B. McElwain	" "	" "		
John B. Webb	" "	" "	June 12, 1898	

*Treasurers.*

1823-1844, William Gemmill.  
 1844-1857, John Payne.  
 1857-1859, Samuel Park Wiley.  
 1859-1865, John Johnson.  
 1866-1872, James C. Jordan.  
 1872-1887, John B. Gemmill.  
 1887- Joseph A. Gailey.



R. W. ANDERSON.

J. A. GAILEY.

W. S. ALLEN.

J. A. C. GAILEY.

J. C. WILEY.

J. MARSTELLER.

R. B. MCELLWAIN.

ELDERS CENTRE PRESBYTERIAN CHURCH.







R. S. McDONALD.

J. E. STANSBURY.

J. W. ANDERSON.

J. M. JORDAN.

J. M. BROWN.

J. H. ANDERSON.

TRUSTEES CENTRE PRESBYTERIAN CHURCH.



*Trustees.*

1879-1883,	John H. Anderson,
1879-1885,	John B. Gemmill.
1879-1884,	John Wiley.
1882-1887,	John S. McElwain.
1882-	Robert S. McDonald.
1883-1886,	James R. Wiley.
1884-1902,	Joseph W. Anderson.
1885-	John E. Stansbury.
1886-	John H. Anderson.
1887-1891,	R. Cornelius Liggit.
1891-	John M. Brown.
1902-	J. Mitchel Jordan.

*Sextons.*

1833,	Samuel Ray.		
1834,	John Scot.	"Paid \$3.18 for keeping the key."	
1835,	Thomas Cathcart,	July 1,	
1839,	"Young Gipson,"	June 1,	Salary.
1857-1859,	Samuel Kerr,	Dec. 1,	\$10
1859-1860,	Joseph Badders,	Dec. 1,	10
1860-1864,	A. M. Strawbridge,	June 1,	10
1864-1870,	Richard Strawbridge,	June 1,	10
1870-1875,	Frank P. Strawbridge,	June 1,	16
1875-1877,	Robert Singleton,	June 1,	40
1877-1882,	Leah Mitchel,	May 1,	40
1882-1887,	Joseph B. Tyrrel,	May 1,	55
1887-1888,	George S. Butcher,	May 1,	55
1888-1891,	W. Payne Norris,	May 1,	75
1891-1893,	J. Frank Norris,	May 1,	75
1893-	Amos Harman,	May 1,	75

## STATISTICS.

Year.	Officers.		Membership.			Bap- tisms.		Benevolent Contributions.										Congregational and Total.								
	Elders.	Deacons.	Examina- tion.	Certificate.	Dismissed.	Total.	Adult.	Infant.	Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Erection.	Ministerial Relief.	Freedmen.	Synodical Aid.	College Aid.	Am. Bible Society.	Temper- ance.	Am. Tract Society.	Miscella- neous.	Total.	General Assembly.	Congrega- tional.	Grand Total.	
Ministry of Rev. J. V. Cowhick.																										
1859	3		2	2	2	47				16	5	9	2									4	4	2	175	181
1860	6		10	3	4	56				9	5										27	59	2	262	323	
1861	5	3	4	3	3	57				9	5	1	2	2							45	73	2	235	310	
1862	5	3	5	1	4	59				11	6	2		6							60	97	3	284	384	
1863	3	3	3	5	1	66															19	19	3	235	257	
1864	3	3	7	2	1	74				9	6	4	6	12							110	158	2	236	396	
1865	3	2	1	1	2	74				4	31	8	8	13							40	110	3	242	355	
1866	3	2	7	3		78				10	13	7	28	11	13						102	184	2	238	424	
1867	3	2	5		3	83				11	14	7	20	7	68							127	3	277	407	
1868	3	2	6			89				10	11	5			15						137	178	2	266	446	
1869	7	2	2	1		92				14	18	9	5	18	13						45	122	3	269	394	
1870	7	2				92				14	17	9	9	19	18						49	135	3	274	412	
1871	7	2	1	1		94				57	19	7	2	19	6						56	166	4	270	440	
1872	7	2	12	2		108				22	23	16	5	13	5						32	116	4	1,010	1,130	
1873	7	2	6	2	6	108				18	13	23	6	12	13						100	185	4	499	688	
1874	6	2	4	4	3	113				19	62	13	3	3	6	2					94	202	6	491	699	
1875	6	2	2		2	115				46	38	13	12	6	14	2					33	164	7	500	671	
Totals.			77	22	31				253	281	162	114	128	204	4						953	2,099	55	5,763	7,917	
Ministry of J. McGaughy.																										
1876	6	2	46	3	9	155	18	11	23	52	5	5	5	5	5						20	125	7	520	652	
1877	6	2	20	2	9	168	6	17	18	25	10	7	9	7	7	5					41	129	12	547	688	
1878	6	2	1	1		168	1	8	10	28	8		7	3	5	7					110	178	17	699	804	
1879	6	2	3		30	141	1	4	10	7	3	5	6	4	4	3						42	12	535	589	
Totals.			70	6	48		26	40	61	112	26	17	27	19	21	20					171	474	48	2,301	2,823	

## STATISTICS.

Year.	Officers.		Membership.			Baptisms.		Benevolent Contributions.										Total.		Congregational.		Grand Total.		
	Elders.	Deacons.	Examina- tion.	Certificate.	Dismissed.	Total.	Adult.	Infant.	Home Missions.	Foreign Missions.	Education.	S. S. Work.	Church Erection.	Ministerial Relief.	Freedmen.	Synodical Aid.	College Aid.	Am. Bible Society.	Temper- ance. Society.	Am. Tract Society.	Miscel- laneous.			
1880	5	2	7	2	1	149	2	8	8	54	8	7	7	7	4	8	7					103	840	953
1881	5	1	9		4	154	1	8	36	87	13	7	9	9	9	10	11					239	13	4,139
1882	5	1	8	2	4	160	1	8	18	89	15	17	13	14	15	12	11					230	15	4,391
1883	5	1	8	1	4	165	4	7	59	91	16	19	18	15	17	18					230	15	4,391	
1884	7	1	18	3	6	188	2	11	113	117	18	21	19	18	22	18	10					293	16	1,424
1885	7	1	3	2	3	182	5	10	118	115	18	19	17	19	20	22	15					379	16	1,635
1886	7	1	33	1	5	211	9	9	105	95	22	21	20	20	26	20	15					415	18	1,024
1887	7	1	16	3	6	224	15	9	118	86	17	20	43	17	45	11	18					372	29	1,020
1888	7	1	5	1	3	227	3	2	60	66	12	14	15	45	22	6	10					422	22	1,573
1889	7	1	5	2	7	226	3	15	86	79	16	27	19	17	39	14	20					450	22	2,017
1890	6	1	36	12	7	250	12	13	104	121	17	39	69	21	35	32	19					564	20	3,828
1891	6	1	7	1	18	240	2	7	133	123	22	43	20	21	38	32	19					564	20	3,828
1892	6	1	5	1	4	242	2	6	133	123	21	47	20	22	61	36	18					664	26	2,272
1893	6	1	7	1	5	245	4	6	135	129	33	50	20	25	33	38	22					65	25	1,869
1894	6	1	14	7	6	260	6	5	165	151	33	42	20	25	33	38	22					36	29	2,034
1895	6	1	24	7	6	280	6	4	172	156	36	42	22	25	33	38	22					36	29	2,034
1896	6	1	27	7	13	301	3	9	127	157	22	42	22	25	35	43	22					571	29	2,712
1897	8	1	6	7	3	304	1	11	173	157	22	88	21	23	36	60	21					571	29	2,712
1898	8	1	5	7	7	311	8	8	208	229	24	46	354	25	61	50	27					580	31	2,584
1899	7	1	48	2	8	308	3	9	174	294	25	49	25	26	61	65	30					580	31	2,584
1900	7	1	1	1	10	348	16	11	183	215	26	93	30	26	71	77	36					580	31	2,584
1901	7	1	1	1	16	339	4	9	225	221	27	58	25	26	63	77	36					580	31	2,584
1902	7	1	1	1	3	327	9	9	210	315	28	62	200	31	28	78	41					61	27	2,871
1903	7	1	5	1	8	325	6	6	285	352	26	60	29	32	27	79	26					50	26	2,788
Totals.			304	49	169	81	195	3148	3622	517	914	1056	530	771	895	551	88					13,914	576	64,987





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